THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

A Paraphrase

On part of a Sermon delivered by the Rector of St. George's Church, Newburgh.

To die—it is, indeed, a solemn thought
To every feeling and reflecting mind!
Limbs, active now, stretch'd moveless in the grave—
The tongue for ever silent—eyes that look
With joyous gladness on creation's page,
For ever closed. In low subjection, all
Must some day, conquering death! before thee lie.
To die—heart-grieving thought indeed! Behold
The tender ties of friendship and of love
At once dissolved. The partner of his life,
Whose sympathy alone could give to joy
Its sweetness; whose participation drew
The poison from each bitter draught of wo,
The husband leaves! The loving parent too,
To whom the prattling innocent looks up
For guidance and protection;
Whose guileless, sweet endearments roused his heart,
Have twined those cords which nothing here can rend,
Must leave the babe, in all its helplessness,
Dependent on a cold, unfeeling world!
But say, O! grave, is it a picture, fraught
With fear and sorrow only thou can'st give?
Ah! no———
When we shall slumber in thy narrow bounds,
Our warfare will be done. No more disturb'd
By passion's sway, earth will have lost its power
To charm our hearts, or from our duty lure.
Rejoice, O! Christian, what hast thou to dread?
Death comes a messenger of peace to thee;
He comes, to call thee to a happier home;
He comes, to reunite the broken cords
Of friendship and of love.
Rejoice then, thou who in thy heart can'st feel
That, when this earthly frame decays, there is
Prepared for thee, eternal in the heavens,
"A house not made with hands," that there a friend
Thy coming waits, dearer than aught on earth;
And One, whose love for thee, (Ah! how unlike
The transient, feeble love of earth,) will last,
Through ages of eternity, unchanged.

H———.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP McILVAINE TO THE CONVENTION OF THE DIOCESE OF MICHIGAN.

(Concluded from p. 665.)

On Tuesday, the 1st of May, accompanied by Mr. Lyster, we returned to Monroe. It was our desire, on this journey, to preach at the house of Mr. Van Vess, around which we had learned there was a wide region of great destitution; and an appointment for service had been made accordingly. But unhappily, the state of the road detained us so that we did not reach the place until three hours after the time appointed; when we were informed that a large congregation leaving their farms and daily labor in one of the busiest seasons of the year had assembled from several miles around, and having waited patiently two hours and a half, had just dispersed. It was afflicting to be obliged thus to disappoint the hungry and send them empty away. I trust the pastors at Tecumseh and Monroe will not forget that people. Having spent the whole of Thursday in travelling, I preached at night in this church. This morning, (I need not say it except as a matter for your records,) this very neat and well furnished edifice has been consecrated to the service of Almighty God, under the name of Trinity Church. Could our eastern brethren who contributed to its erection, have been present at the solemnities of this occasion, beholding around them so excellent an application of their liberality as this sanctuary presents, they would not have lamented that they had been called upon for assistance in a work which promises so much good. You have witnessed this morning the administration of the ordinance of confirmation to 20 persons, (one of them of St. Peter's Church, Tecumseh, one of the church in Ypsilanti,) who have thus made a confession of Christ before men, and I hope will ever live as becometh the service of such a Master. This station also is connected with our General Missionary Society, and until it shall be capable of sustaining the ministry, unaided, will well reward the fostering care of that Institution. Inasmuch as the condition of this congregation is now under your own observation, I need not more particularly describe it—I pray that your present Convention, by the blessing of the Lord, may be productive of such good impressions on the minds of this people, as will greatly facilitate the labors of our beloved brother to whom their oversight is committed.

With the rising of this Convention, and the services of to-morrow, the present visitation, though unavoidably incomplete, must be considered as terminated; after which I shall return to my family deeply sensible of the affectionate and respectful reception I have met with at all hands, and most heartily interested in the spiritual prosperity of this youthful Diocese.

Had a favorable opportunity presented itself to visit the mission at Green Bay and return without too much delay, it was my determination, notwithstanding the difficulty of being any longer absent from home, to endeavor to reach that distant, but most important station; especially since I had learned what efforts have been made on the part of certain instruments of a papal priesthood to ruin the character of its excellent Superintendent, and thus to disgrace a mission on which so much anxiety and toil have been expended. Unable to visit our persecuted brother, I trust he is assured that among all who know his neighbors and himself, it is well understood that the Protestant truth which he is laboring to extend among benighted savages, and not any alleged severity of discipline in the school, constitutes his present offence.

One thing I cannot but advert to as having given me great satisfaction during this visitation —I mean the attention that has been devoted to the preparation of candidates for confirmation, and the spiritual qualifications that have been insisted on as necessary to all preparation.—Much use has been made of a little work entitled a Guide to Confirmation, recently written by the Rev. Dr. Tyng of Philadelphia, a book deserving the widest circulation. None can fail to see the eminent fitness and importance of that ordinance, nor can the Church fail to experience the most precious benefits from its administration in places where the views therein exhibited are taught and embraced. I trust the clergy of this Diocese will continue most faithfully to represent that confirmation is no less than a solemn profession of religion, for which none are prepared but those who have come to repentance, renounced the world and devoted their lives to the following of Christ.

My personal observation of this Territory has been too limited to enable me to judge as an eye-witness of the nature of the whole field in respect to Episcopal ministrations. Enough have I seen, however, and enough have I learned from a variety of sources, to impress me with the conviction that the labors of faithful ministers of the Episcopal Church, men of God, who will not seek to please themselves, but with prudence and fervent zeal will strive to win souls, by all scriptural means, to the following of Christ, can hardly be extended among any portion of the population of this Territory, not already attached to and supplied with means of grace in some other mode, without receiving abundant encouragement for perseverance and hope. Your population is rapidly increasing. It is second to none of the new States of the West in intelligence. The nature of the country invites, and must attract a very great additional emigration. Among your emigrants, as well from beyond the Atlantic, as from the older States of our Union, many are continually coming whose attachments are unchangeably fixed upon the ministry and services of our Church. They settle in all parts of your Territory. They long for the spiritual privileges once enjoyed, and are prepared as soon as they can have hope of even an occasional ministry, to form congregations, which by the drawing in of some out of the many, who in such a country as this, are every where to be found unconnected with any denomination of Christians, would soon be able to erect suitable sanctuaries, and afford a minister the best opportunities for successful labor.—Your want, like that of all other regions in which our Church has been planted, but more especially of all the Western States and Territories, is of ministers. How painful this want! How it distresses the soul of him who longs for the coming of the kingdom of God, and beholds the fields so ready, and the needy so anxious, to find how few of all the active, enterprising and educated in the Church have set their hearts upon the great work of preaching the Gospel. Be patient, brethren, I trust a better day is near. Hasten its coming by carrying your destitutions continually to the Lord of the harvest and praying him to send forth laborers into his harvest. In this connexion I feel it a duty to commend to your regard an Institution from which I trust God will continually send forth a succession of faithful preachers of the truth, more numerous from year to year, to carry the Gospel wherever the divine Head of the Church may call them. I mean our Theological Seminary connected with Kenyon College in Ohio. For many years to come, it must be the main and almost the only dependence of Episcopalians scattered abroad over the immense region lying north of the River Ohio. Its spirit is by no means local. Its supplies are not for Ohio, but for the West. Geographical boundaries will never, I trust, be visible in questions regulating the direction in which its ordained youth shall go forth. Michigan will not be unaided because she is not in the Diocese to which it belongs. May the Spirit of all truth and holiness vouchsafe to direct, sanctify and govern our youthful seminary, so that being filled out of the fulness of God, it may bear a glorious part in filling the earth with his glory!

Brethren, I cannot contemplate your present assemblage, constituting the first Convention of the Protestant Episcopal Church in this Territory, since the organization of your Diocese, without a deep impression of the responsibility you are under in reference to the future purity, prosperity and usefulness of our Church in this region. Your numbers are not great, because the parishes to be represented are few. It is the day of small things, to the eye of sense; but in the sight of God, of the greatest moment and from which results of unspeakable preciousness may ensue to all succeeding generations. You are now at the beginning of an influence hereafter to be exerted over a large portion of the population of this north-western country. How much its wholesome and godly character will depend upon the earnest zeal, the pure doctrine, the faithful instructions, the wise counsels, and the private as well as official example of the little band of clergy and laity, who now appear in this Convention, it behooves you all most seriously to consider. Under the impression of these considerations, permit me, in a spirit of affectionate solicitude for your future strength and usefulness, to suggest a few thoughts by way of exhortation.

1. *Cherish, by all means, the spirit of harmony and brotherly love among yourselves.* It has been a cause of great pleasure, since my arrival in your Territory, to see so much of this lovely spirit prevailing at present. I have not seen, nor have I heard of, any exception. On the contrary, I have seen the strongest evidences of mutual attachment and interest. Your few ministers are indeed widely separated, and can seldom unite their labors or enjoy the visible fellowship of brethren; but distance is no barrier to a blessed oneness of heart and effort and prayer in the common work of saving souls, and glorifying Him who died for them. Entire agreement of opinion as to all subjects of interest in religion, and all methods of usefulness cannot be expected from such minds as ours. But with an occasional diversity of opinion on subordinate subjects; you can still be of one spirit, and one aim, and one work. I beseech you *thus* to 'stand fast in the Lord,' and *thus* to contend for the 'faith once delivered to the saints.' The alarming increase of divisions, and heresies, by which the present day is so painfully distinguished, not indeed within our own beloved Communion, should make you the more anxious and watchful against whatever might break your present peace. So precious is it for brethren to dwell and consult and labor together "in unity," that each should be ready to make great sacrifices of convenience, of feeling and of favorite plans, rather than incur the danger of having the house divided against itself. In reference to this, as well as all other interests of the Gospel committed to you, "Remember the words of the Lord Jesus, how he said, '*It is more blessed to give than to receive.*'"

2. Cultivate, with all diligence, an affectionate, enlarged and patient zeal for the promotion of the Gospel and the salvation of souls, in distinction from every thing of mere sectarianism. By this I do not mean that you should not love fervently and maintain faithfully whatever is peculiar in doctrine, discipline or worship, to your own primitive institutions; nor that in endeavoring to set forth the saving truth of Christ among any people, you should ever depart from, or keep out of view, those prescribed modes and forms in which our Church has so much scriptural honor, as well as wholesome order. But that, however you may love her peculiarities and rejoice in the increase of her members, your heart and prayer and effort should be supremely, continually, powerfully constrained by the love of Christ, to seek, as the first and last of your duty, the publication of the Gospel to dying sinners and the ingathering of immortal souls to the fold of Jesus. Strong is the tendency of our corrupt nature to a zeal of a low and contracted selfishness—the zeal of sect and party, leading to proselytism rather than conversion; making us more zealous for names than souls—more laborious to persuade poor, wandering sinners to come and be of our fellowship, than to follow holiness and walk with God. Such zeal, barren and wretched as it is, not unfrequently appears in a most evangelic guise, and speaks with all fluency the language of simplicity and love and holy disinterestedness. It can preach most fervently — pray most eloquently — labor most painfully—compass sea and land for proselytes, and be praised above measure for the boldness, energy, and *effect*, of its ministrations, while in the balance of the sanctuary it is "sounding brass and a tinkling cymbal." *It hath not charity.* It is a worthless counterfeit of the love of Christ. Brethren, be jealous over yourselves with a godly jealousy in this respect. When the evidence of such zeal in others is brought to your view, be reminded of the need of watchfulness and prayer, lest you fall into the same condemnation; and let it set you to considering—if any can be so engaged for the increase of a sect, how much more should all be engaged for the increase of the kingdom of our Lord Jesus Christ. Nothing affords a minister of the Gospel any true enjoyment in his work, or prepares him for those various trials of faith and patience which he must encounter, or commends his labors to the hearts of those who hear him, or qualifies him for the continual duty of training up his people in the love of God and the walk of holiness, unless his heart be zealous for the Gospel, and his zeal be that of a tender, devoted love to Christ, and the souls for which he died.

Lastly, brethren in the ministry, let me exhort you to study to show forth in all prominence and simplicity and boldness, with meekness, the great distinguishing doctrines of the Gospel. Be it your constant prayer and effort so to exhibit the person, the offices, the atonement, and intercession of the Lord Jesus, with all those doctrines of human depravity, condemnation and helplessness—of the sinner's recovery to holiness by the regeneration of the Spirit, and of his deliverance from wrath through the righteousness by faith, as that your people may bear you witness that your hearts and labors are unremittedly devoted to the great work of showing them their need of a Saviour, and leading them to embrace the salvation of Christ. Your ministry must be deficient and fruitless just so far as it is obscure, timid or feeble in the enforcement of any of those vital truths to which I have alluded. It will be blessed, when, in the spirit of your Master, they are fearlessly presented in the nakedness of their native exhibition and pressed with the zeal of one who feels the awful responsibility of his stewardship. Preach those truths, my brethren, as our Liturgy exhibits them, in like proportion and equal simplicity, and you cannot fail. Strive to get honor to the primitive institutions of your Church, by the faithfulness with which you proclaim the primitive doctrines of those apostles and prophets on whose foundation she is built. "*We preach* Christ"—I cannot pray for you more comprehensively than to beseech that such may be your faithfulness as that these words, after you shall have gone to your account, might be written over the whole history of your labors.

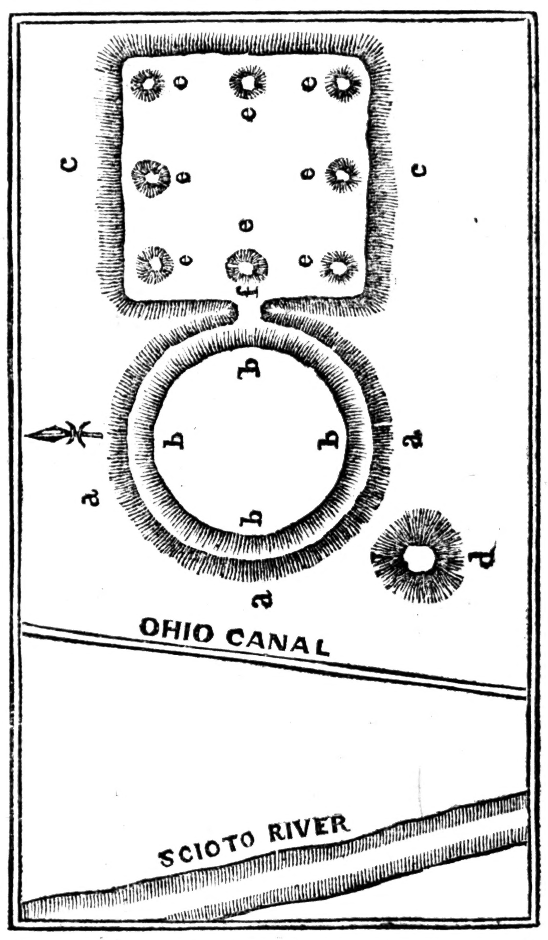
It is time to end an address already too much protracted. Dear brethren, may the wisdom and grace of God be with you in all your doings. Amen!

MISCELLANY.

From the Christian Advocate and Journal.

ANCIENT MOUNDS.

Messrs. Editors, — In a late tour through Ohio, Kentucky, and Tennessee, I gleaned some information on the subject of ancient mounds, fortifications, &c., which I transmit to your disposal. The most remarkable of these antiquated works is at Circleville, Ohio. The following is a correct draft from a particular examination.



a a—the outer embankment of the circular fort, varying from 5 to 15 feet in height.

b b—the inner embankment, varying from 5 to 10 feet in height, formed of clay, although no other clay is found within three miles of the spot.

c c—the embankment of the square fort from 5 to 15 feet high adjoining the circular fort, with which it communicates by the gateway or opening f. The square fort contains, say from 6 to 8 acres.

d—the large mound full of human bones, said to be 100 feet in height, and of vast size, the ascent being gradual.

e e—small mounds from 4 to 8 feet high, opposite each of which there is an opening in the embankment.

On the south-east part of the circular embankment I noticed an oak stump three feet over. The following particulars I give you as I gleaned them from different sources.

Twelve miles west of Chillicothe, on Paint Creek, there are the remains of a furnace 10 or 12 feet square, of rough stone, surrounded by cinders, and trees of full size near it. There are seven wells on one acre, regularly walled up with hewn stone, most of them partially filled. Eight miles farther up the creek a small bar of gold was taken out of a mound, which sold in Chillicothe for $12. A piece of a cast iron vessel was taken out of the circular embankment in Circleville. There was said to be taken from the road near Circleville a piece of a red flint vessel. The manufacture was fine and equal to any thing of modern date in point of neatness; likewise from the large mound a copper coin. It was dug up beneath the roots of a hickory tree seven feet eight inches in circumference. A comparison of this with other copper devices, especially of Britain, was attended with no satisfaction. Blacksmiths' cinders are said to have been dug out of the embankment. In removing a mound in Chillicothe there was found a piece of finely worked copper. On the little Miami, about four miles above Waynesville, near a Mr. J. Vance's, on opening a spring, the workmen struck upon a regular stone wall. In digging a well in the village of Williamsburg, on the east fork of little Miami, the workman came to a fire-place, charcoal, and brands, at the depth of 25 or 30 feet. Thirty miles above Williamsburg, on the same stream, there is said to have been a well found regularly walled up three feet in diameter. A Mr. J. Blair, on removing the clay of the mound in Franklinton, found what appeared to be a weight of copper, weighing one and a half pounds. Two stumps were found 60 or 70 feet under ground in Cincinnati. A thin circular piece of copper, alloyed with gold, was found in a mound last year in the same place.—Earthenware is found in various places, some of the jars capable of containing two or three gallons, especially in burying places, with similar curiosities too numerous to mention.

These ancient works are found, more or less, through the Mississippi valley. They have given rise to much speculation which has thrown little more light upon the subject than the visions of Joe Smith in the book of Mormon. We can only say it is probable that this country was once inhabited by a race much more enlightened than our present Indian tribes—a nation who have passed away from the earth like the shadow from the rock, without leaving even a vestige of tradition to tell who they were, from whence they came, or whither they are gone. H. Hamlin.

Nashville, March 16.

From the Charleston Observer.

REMAINS OF THE TOWER OF BABEL.

The most remarkable ruin, both in magnitude and name, so far as that can be admitted to be of any authority, is that called by the Arabs, Biras Nimrod's tower. This, there is every reason to believe, was the ancient tower of Babel, the earliest and the mightiest specimen of human skill and human audacity. The travels of Mr. Rich and Sir R. K. Porter have rendered us more familiar with those huge ruins than could previously have been hoped for. The compressed view of their accounts given by Heeren is very striking and animated.

"This huge mass of building lies about six miles south-west of Hilah. It has the appearance of an oblong hill, the base of which, according to Porter, is two thousand and eighty-two feet in circumference. Rich reckons it at two thousand two hundred and eighty-six. It may easily be conceived, that it is scarcely possible to fix in a positive manner the circumference of such a ruin. Its present height, reckoning to the bottom of the tower which crowns its summit is two hundred feet; the tower itself is thirty-five.—Looking at it from the West, the entire mass rises at once from the plain, in one stupendous though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the summit, is a solid mass, twenty-eight feet wide, of the most beautiful masonry; to all appearance it formed an angle of some square building the ruins of which are to be seen on the eastern side. The cement which connects the bricks is so hard, that it was impossible to chip off the smallest piece, and for this reason none of the inscriptions can be copied as they are always on the lower surface of the bricks. It is rent from the top nearly half way to the bottom; and at its foot lay several unshapen masses of fine brick work, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that it has been struck by lightning. The appearance of the hill on the eastern side evidently shows that this enormous mass has been reduced more than half. Only three stories out of the eight which it formerly contained, can now be discerned.—The earth about the bottom of the hill is now clear, but is again surrounded with walls which form an oblong square, enclosing numerous heaps of rubbish probably once the dwellings of the inferior deities, or of the priest and officers of the temple. The appearance of the tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions, three being quietly basking on its heights when Porter approached it, and scarcely intimidated by the cries of the Arabs, gradually and slowly descended into the plain.—Thus the words of the prophet have been fulfilled: 'Wild beasts of the desert shall be there; owls shall fill their houses, ostriches shall dwell there, and satyrs shall dance there. Jackals shall howl in their palaces, and wild hounds in their pleasant places!'"

From the Vermont Chronicle.

OPINIONS IN FRANCE.

Look over the distinguished men of letters in Paris,—De Gerando, Royer Collard, B. Constant, Vilemain, Guizot, Cousin, Jouffroy, &c. Though some of the first mentioned are recently dead, yet all may be spoken of together in the present tense, in estimating the state of French thinking. Are these men disciples and eulogists of Voltaire, Diderot, and Condorcet? Are they partizans of sensualism and materialism in philosophy, and of infidelity in religion? No. They are strenuous opposers of such views; they are decided and able defenders of a spiritual philosophy and religion. Now it is to be remembered, these men stand in the place once occupied by the materialists and infidels of a former age. They indicate the tone and fashion of French thinking on these subjects. No one can doubt this who knows the brilliant reputation they enjoy, the applauding auditories which crowd the lectures delivered by some of them, and the eagerness with which their writings are sought and read. Of the character of their teaching and influence, take the following specimen from Cousin's *Introduction a l'Historie de la Philosophie*, Lec. v. p. 18: "What is the theory [of the Deity, philosophically contemplated] which I have just stated? It is the very foundation of the Christian religion. The God of Christians is both three-fold and one. * * The doctrine of the Trinity is the revelation of the Divine essence, illuminated in its whole depth, and brought within the scope of thought." *Historie de la Philosophie un 18me Siecle*, vol. i. p. 55; speaking of Christianity,—"The religion of God *incarnate* is a religion which on the one hand raises the souls toward heaven, toward its absolute principle, toward another world, and which at the same time teaches what its work and its duties are in this world, and upon this earth. The religion of the *God-man* gives an infinite value to humanity."

Now who could have been found thirty or forty years ago in Paris to give utterance to such sentiments in a course of public lectures on philosophy? Who would have come to hear them? Or if an audience could have been gathered, would not such views have been received with hissing and execration? Yet these lectures, in 1828 and 1829, were attended by more than three thousand auditors, composing the very *elité* of Paris society. They were heard with unbounded delight and applause; and so eager was the public curiosity, that abstracts of them were daily published in the papers, the lectures were taken down in short-hand at their delivery, corrected by the author, published weekly, and propagated to every part of France. These facts certainly indicate that a great change has taken place in French thinking. If the reader will consult the writings of B. Constant, Royer Collard, Jouffroy, Laromiguiere, and many others that might be named, who enjoy a brilliant reputation, he will find them pervaded by a similar spirit. Unquestionably there is still a great amount of materialism and infidelity in France, especially among certain physicians and naturalists. But infidelity and materialism have lost altogether the predominance they formerly had. They do not occupy the high places as before. The current is in the other direction. This appears even in the tone adopted by the advocates of materialism. Broussais, a distinguished physician and physiologist, and I believe the only eminent writer who has lately appeared on the side of materialism,—in the preface of his work, *De l'Irritation et de la Folie*, (Paris, 1828,) feels himself compelled to protest against the unpopularity of the sensual philosophy, and complains that the advocates of materialism cannot now obtain a fair hearing. In short, from every quarter, proof is abundant, that if materialism and infidelity are not extinct in France, yet their *reign* is at an end; the spirit of Voltaire, Condorcet, and Helvetius,—the spirit of scorn and hatred of the spiritual and the divine, is quelled. The authority of both minds is broken. The literary men and philosophers of the present day in France, are no longer like the *philosophes* of the last century. A band of brilliant and accomplished minds have sprung up, imbued with a far different and higher spirit, and by their labors in science and philosophy, are exerting a salutary influence on the French mind, in favor of a spiritual philosophy and a divine religion. The reader will find many interesting things on this subject in *Damiron's Essai sur l'Histoire de la Philosophie en France, au dix neuviem Siecle.* Paris, 1828.

So much for French *philosophy*. In regard to the *lighter literature* of France, it must be allowed that its aspect for three years past has not been so pleasing. It has strongly reflected the political and social fermentation which has existed since the revolution of 1830. The English reader will obtain a view of its character from the *Foreign Quarterly Review*, No. 18, and the *Edinburgh Review*, No. 116. He will perceive that notwithstanding the wild and morbid spirit, the cynicism, the scenes of blended horror, mirth, and atrocity which appear in the dramatic and romantic writings of Janin, Balzac, Rabou, Chasles, &c., yet the lighter literature of the present day is by no means "a professedly *infidel* literature, like that of the 18th century." In regard to these strange and exaggerated creations, "It is a singular and consoling feature, that at the bottom of them all lies the admission of the necessity of a faith,—a religion." In short, it is a period of ferment. It is *transitional*. The agitation will disappear. In the mean time, there are writers, such as Victor Hugo and Lamartine, who "pour forth their inspirations from a loftier and more sequestered seat." The latter is, by universal consent, admitted to be the poet of France; and his verses are imbued with "a pervading spirit of religion, with images and thoughts, re-ascending to that heaven from which they had their birth."—*Rev. C. S. Henry.*

SUPERINTENDENTS.

The expression of opinion of a number of the superintendents in Philadelphia, that the superintendent is "directly and mainly responsible" for the state of a school, has already done much good. We know that some superintendents do not agree in the opinion, but the very agitation of the subject is calculated to do good by exciting attention and examination. Perhaps the resolution should have stated that their responsibility exists in schools properly organized; for there are some whose regulations make the superintendent nothing more than a time-piece, to make known the opening and closing of the school.

The principle of the superintendent's office we understand to be this. All bodies or societies, in order to accomplish the object for which they are associated, require some head, who shall be intrusted with the general direction of affairs. A nation must have a presiding officer; a state, a governor; a city, a mayor; a college, a principal. It must be so in all trades and pursuits. Apprentices require a master; sailors, a captain; laborers, an overseer. It is, in fact, the principle on which society is organized. It is the beautiful system by which mankind are held together in order and usefulness as one family. In all these cases the duty of responsibility is well understood. We look to the master mechanic for the right execution of the work that is intrusted to him, although it is done by his apprentices. We look to the president of a college as responsible for the discipline and education of our sons. And in like manner does the natural sense of mankind regard every father as responsible for the general character of his family. And so the minister of a Church is commonly regarded as responsible for its general condition.

The kind and degree of responsibility in these cases are well settled in common opinion and by common law. Men are supposed to be qualified for the stations they hold and the services they undertake to perform, and are held answerable for their neglect or failure. But it is not therefore pretended, that they are responsible for things which circumstances beyond their control make it impossible for them to do. A president of a college, or teacher of an academy, is not required by this principle to make a learned man of a dunce, and to be responsible for the ignorance of a boy who will not or cannot learn. The minister who does his whole duty faithfully is not to be charged with the impenitence of his obdurate hearers, who reject his message and despise his warnings. "They shall die in their iniquity, but he has delivered his soul."

The superintendent of a Sunday School is appointed to be its principal. The very definition of the title, as given by the dictionaries, shows what his station is. He is "one who has the oversight and charge of something, with the power of direction." He is the head, the controlling and directing agent of the school: the teachers are his voluntary assistants. They consent to his superintendence as the only means by which the system can be properly and orderly conducted in all its parts. They place themselves under his direction, and are answerable to him as the chosen head, for the faithful performance of their respective duties. Unless there is this understanding of the relation of the superintendent to the teachers, the Sunday School is inefficient, disorderly, and unprofitable.

If these views and illustrations are admitted, we think no one will refuse to acknowledge, that the superintendent, as the head and director of the whole, is "mainly and directly responsible" for the character of the school.—*S. S. Journal.*

COMMUNICATIONS.

For the Churchman.

EPISCOPACY A FUNDAMENTAL OF THE CHRISTIAN CHURCH IN THE OPINION OF HOOKER.

> "It was the general received persuasion of the ancient Christian world, that Ecclesia est in Episcopo, the outward *being of a Church* consisted in the *having of a bishop*."
>
> *Ecclesias. Polity*, Book vii. chap. 5.

Mr. Editor,—Your correspondent "M.," in the last Churchman, has called the attention of your readers to the recent charge of the presiding Bishop, and favored them with an extract from that truly admirable production. Long may its author be revered as the patriarch of our Israel, and Episcopalians be devoutly grateful to God for his kind providence, in allowing them to enjoy for such a period his counsels. Our venerated father, in his present charge, has exercised that "freedom of opinion" which he has always been ready to concede to others; and in stating it in reference to Episcopacy, he has taken care to annex to it an admonition, which I wish your correspondent had brought into prominent view. "Whatever weight," says Bishop White, "there may be, or whether any in these remarks, there can be nothing more evident, than that in proportion to the claim of our Church to apostolic origin, is the duty induced by that circumstance on her members generally, and on her ministers especially to sustain it." Would that this sentiment were indelibly engraven upon the heart of every one who calls himself a Churchman. Your correspondent intimates that there is much "prating" in the present day from "striplings in theology, about no bishop, no Church," &c. Now it may be conceded, that all "prating" on such a subject is much to be deplored; at the same time, however, it may be as well to bear in mind, that there have been *giants* also in theology who have maintained such sentiments, and that they have wielded no light weapons in their defence. I know not what others may think of the opinion of Hooker, which I have taken for my motto, but it appears to me, that in his view, Episcopacy was a fundamental of the Christian Church:—"*That*, upon which she depended not merely for her *well being*, but for her *very being*." But, Sir, whether I am right or wrong in this conclusion, I am well satisfied that there is something beside "prating" to be said in favor of the principle, "*Ecclesia est in Episcopo.*" Permit me, as an example, to bring to the recollections of your readers the sentiments of one, who never attempted to carry the Church higher than its source, never would degrade it lower than its origin, and never would acknowledge it but by its proper proofs—Bishop Hobart.

'But the inquiry has sometimes been made, and not by non-episcopalians only, "Concede to you the right and duty of proving the divine authority of the Episcopal ministry; why should you insist that non-episcopalians have not a valid ministry?" Now, against such reasoning I can shelter myself under a principle which you kindly furnish me, that "*truth* can admit of no compromise with *error*, nor does *charity* require it." In maintaining certain principles of the Episcopal Church, there can be, there ought to be, no compromise with the errors that are opposed to these principles. I could not maintain the divine authority of the Episcopal ministry, without denying the validity of a non-episcopal ministry; for it is an essential principle in the Episcopal ministry that bishops as an order superior to presbyters, have alone the power of ordination. Of course a ministry not episcopally ordained cannot be a valid ministry. In several of the prayers in the Offices of Ordination of the Episcopal Church, it is asserted that God, by "his divine providence, and by his Holy Spirit, appointed divers orders of ministers in his Church;" and "bishops," "priests," and "deacons" are ranked among the orders thus divinely appointed. That she acknowledges only Episcopal ordination as valid, is evident also from her *uniform* and *inviolate practice*. She does not receive any persons into standing as ministers who have not been *Episcopally* ordained. Whence this restriction if ordination by presbyters is valid? What is ordination? Not the mere *mode of admission* to the privilege of officiating among some *particular* denomination of Christians. It is the *conferring of the ministerial commission* generally. Who confers this commission among Presbyterians? The presbyters. Does the Church of England, or the Episcopal Church in America, acknowledge this ordination? No; for these Churches never receive a Presbyterian minister until he has been Episcopally ordained. If they considered that his ordination by presbyters had conferred on him a valid ministerial commission, would it not be absurd, would it not be a solemn mockery for the bishop to treat him as if he had never received a ministerial commission, as if he were a layman who was a candidate for orders, and proceed to ordain him? These principles with respect to ordination, the Episcopal Church has the same right to maintain which other denominations have to maintain various principles offensive to her. If any person will point out to me by what method I can maintain that bishops alone have the power of ordination, and at the same time concede this power to presbyters, he shall have my warmest thanks. He will save me from the painful necessity of holding opinions offensive to many persons for whose talents, piety and zeal, I cherish the highest veneration.'—*Hobart's Apology*, pp. 40, 42.

A.

For the Churchman.

NOVA ANGLICANA.

THE DIVINITY OF THE FATHER.

I know not whether our clergy generally adopt and pursue any plan about a notice of fasts and festivals. If a judgment of others from one's self be admissible, (a common judgment enough to be in fashion, if not so correct as might be desired,) they do not. When I began the ministry, like many other young sprigs of divinity, I thought I knew as much as my seniors about proprieties and consequences, and treated fasts, &c., very much after the counsel of my own will. By and by, I began, from some such circumstances as are not uncommon in clerical experience, to doubt a little of my sagacity; and at length caught the new idea, that probably the Church did not set apart particular seasons, &c., on *purpose to have them neglected.* Since that time it has become somewhat of a point of *honor* with me, to say nothing of *conscience*, to try to pay that respect to these seasons in the pulpit, which is paid to them in the desk. This is easily accomplished in respect to Advent, Epiphany, Lent, &c. I find, if I set about it determinately, it is quite as easy to write a sermon on a subject allotted me by the Church as to go roaming for one, which imagination or caprice might fancy more,—or at least fancy that they did. In respect to saints' days, I am not apparently observant, for the main difficulty with them is to get modern saints enough to hear any thing about the virtues of ancient ones, when anti-saint mammon, and fashion, and care, &c. &c., stand in the way. But this I do, and all can do. The almanac can be opened at the beginning of the year, and all the saints' days which occur on Sunday *can be marked*, and a memorandum made to remind one that when any marked Sunday is approaching, it can be attended to. In this way, in seven or eight years the whole circle is travelled through, and a *complete set* of sermons for saints' days obtained; and from the interest, not to say profit, with which such sermons are heard, I can assure clergymen they are not to be scorned. I have given a long proem to my subject, but it may not be amiss.

Trinity Sunday used to be one of my neglected days, but never now. And I pursue respecting this a system which seems to me far preferable to a delivery of independent sermons on this subject. I lay out a plan of lectures. One year perhaps exhausts one part, or finishes one sketch. The next part successive is resumed next year, and a congregation are excused from a wearying repetition of the same arguments every twelve months. My last topic was, the apparent inconsistency of the Trinity with reason, and one of my most laborious efforts was to show that *reason* and *experience* are nearly or quite *synonymous*, that therefore Mr. Hume's argument against miracles and that of anti-trinitarians against the Trinity are equally conclusive and valuable. Reason, I said, could not judge about the contradictoriness (a rugged word, but Johnson and Webster have it) of the doctrine at all: because, having no experimental knowledge to go upon, she had no *data* whereon to found a judgment. I rejected the old distinction of *above* and *contrary to* reason. I do not believe any thing to be *above* reason, respecting which she has *data* for comparison, by means of which she can make up an opinion. When she has those *data*, as possibly she may have them in heaven, she can understand as well how the Father, Son and Holy Ghost are one God, as we now can how intellect, animal life and matter compose one man. If we were all intellect, and had so existed for say a thousand years, and one was to come and inform us of an order of beings who were one-third intellect, one-third a *numquiæ non-intelligibile*, and one-third mere dirt—should we believe him? Baron Munchausen, we should say, get you gone about your business. I may be mistaken as to this theory about *things above reason*, if so, let some better head set me right;—truth—truth,—is my choice and love, come it from whom it will, and be it whatsoever it may.

So much for my last campaign. What did I attempt this year? Simply to show that as it is a mistake to say the Trinity is contradictory *to reason*, so also it is no small one to say it is contrary *to logic*.

Mr. Norton & Co. are for doing us up, *puncto temporis*,—for giving us the *coup de grace* before we can enter the porch of the Biblical temple. But knowing that Yankees, at least, are good at dodging, and that we may after all to get in to enjoy that precious right, (pity 'tis, 'tis pity, so few know how to enjoy it but Unitarians!) of *seeing for ourselves*, they stand ready for us the moment we enter. No sooner do our optical nerves give report of something there like a Trinity, and our lips, those admirable repeaters, declare the result, than we are modestly and courteously assured that we have *no eyes at all*. In short, the decree against us is, that this notion about the Trinity in the Bible is wholly a figment, is a *pure matter of inference*, that it was not there in the beginning, is not now, and never shall be. A mere matter of inference! Well, let us see how we can get over this, and to get over it was the object of Trinity Sunday sermons. I addressed myself to the task. I remembered good and profound Bishop Butler's Analogy, the general strain of whose argument had given me a hint for the conduct of my precious essays. Can I not, thought I, tell this junto that there is something which they acknowledge about the Divinity which is just as much a *matter of inference* as my own faith? Perhaps I did not conjure in vain. Philip's petition, (John xiv. 8.) "Lord, show us the Father," crossed my mind, and the idea followed that very possibly the divinity of the Father, which nobody doubts, was quite as much an inferred truth as the divinity of the Son. To be sure, I thought, it will be considered venturesome to question the Father's divinity, but I will even do it, and see where my antagonists are. I found a text rather awkward to be disposed of, (Matt. xi. 27,) "No man knoweth the Son but the Father, *neither knoweth any man the Father save the Son*, and he to whomsoever the Son will reveal him." This verse I remembered one of our Boston doctors had employed as a text, to show that no one knew who the Son of God was,—thus leaving us completely afloat as if we had no Bible whatever. I had always thought, if his doctrine were good for any thing, it was quite as fatal to a knowledge of the Father as of the Son, but I supposed he would shelter himself behind the last clause. On examining Kuinöel, however, I found him confirming my common sense, that the last clause relates to *both* propositions; and as Kuinöel is quite lax enough to be high authority in Boston, I considered the point settled.

Pray, then, said I, how can we know that even the Father is divine? Can reason assure us of it? Christ rules her testimony out of court: "No man knoweth." Reason then has nothing whatever to do with the question? So it seems. How then can I know that the Father is divine? The Bible may settle the question, but nothing else. Well, to the Bible let us go.

The Bible calls the Father "God." So it calls Christ, and more, it calls him the "true God," the "great God and Saviour," "the brightness of God's glory," and "God over all." As to names then, I found no difference in favor of the Father, but rather otherwise. So I went on to the act of creation, to omniscience, omnipresence, &c., till (shall I say to my own surprise, or to that of my hearers, and especially the Unitarian portion of them?) I found the divinity of the Father no more proveable than the divinity of the Son; and what was most particularly to be noticed, it could be proved *only by inference, and by inference from the same identical particulars, to which time out of mind divines have always resorted to prove the divinity of* Christ.

So then I came to the conclusion that the character of the Father is quite as much a mystery as the character of Christ, and Unitarians are no better off for a *simple* faith than their orthodox neighbors.

But, said I, can *facts* help the position apparently proved? I went to them, and found Philip, when our Saviour had been "*a long time*" with him, perplexed by the character of the Father,—wanting to see Father and Son side by side, that *he might have the data* to solve that problem on which so many now stumble, how their unity and diversity can both be accounted for. And as the gospels are but brief memoirs, I took this case as *a sample* of many others which probably occurred during our Saviour's ministry. Then I went to history. I found the Gnostics thinking it beneath the Father's dignity to make a world so *wicked* as this, and so setting up an antagonist creator. And I thought this (if reason be right) better than modern Unitarianism, which denies his connexion with so *good* a being as Jesus Christ. I saw the Patripassiæns zealous for the Father's unity, but unable, like Unitarians, to deny redemption, and therefore making him the sufferer on the cross. I saw the Sabellians reducing him to a name,—the Mahometans denying his paternity, because he had no wife,—the Swedenborgians refusing to pray to him, &c. &c.

Alas! thought I again, how much better off is this reason-guided Unitarianism than bible-guided orthodoxy? How much of perplexity has this improved faith saved us? And I was constrained to say that whatever it might be in theory, its practice certainly had no beauty for which I could desire it.

Mr. Editor, I might say many things more, but my paper is gone. I must declare in closing that I am thoroughly convinced Anti-Trinitarians know no more about the divinity of the Father, than we do about the divinity of the Son; that in point of fact their notions about the Father's unity have led them into the grossest mistakes, and that the longer I live the more I shall suspect their very simplest and plainest premises, though advanced with all the pride of a philosopher and the dogmatism of a pope.

As the following article is on a subject on which we have several times freely and strongly expressed our views, the reader cannot misunderstand the motives with which, at the request of an esteemed correspondent, we give it insertion.

For the Churchman.

PROTRACTED MEETINGS.

Mr. Editor,—I have noticed with regret, in several recent numbers of your paper, some severe remarks upon protracted meetings. As the Churchman has some circulation in my parish, where, but for a few things of this kind, I should wish it a more extended support, and where it is well known that my opinion is in favor of such meetings, you can readily conceive the motives which induce me to ask a place in your paper for a few remarks. With regard to the *abuses* of protracted meetings, there will be no difference of opinion among true Christians; and had your censures been confined to these, had you pointed them out, and endeavored in Christian charity to correct them, instead of gathering from them a sweeping denunciation against the whole system, there is no one but would have wished you God-speed. All will allow, that protracted meetings are attended with many evils; and among them, are the spirit of exaggeration, and of vain confidence in human strength, and uncharitableness toward those who do not join heart and hand in supporting them, to which you have alluded. But it is easy to see how these evils have originated. It is natural and reasonable, when a portion of the Church has been visited with a special blessing, that Christians there should wish to communicate the glad tidings to Christians in other places; it is the spirit which spreads the joy among those holy beings who rejoice over one sinner that repenteth, and it will have the effect of encouraging God's people to *read* these statements, when they are made with this design, and in humility. And because the pride of some leads them to lay hold of such statements for purposes of self glorification, and to publish exaggerated accounts of the number of converts made, and vauntingly to display the means used, and to censure others, as if "themselves were the people, and wisdom and piety would die with them," are we to infer that *all* such accounts are given in the same spirit, and to condemn protracted meetings because they do sometimes furnish occasions for that most disgusting Phariseeism, evangelical Phariseeism? Surely the Editor would not reason thus; and yet, upon examination, it will be found that all his censures upon protracted meetings are founded upon abuses which many who engage in them as clearly see and as deeply deplore. In fact, these evils only furnish, rightly considered, presumptive proof that there is some real good attending these meetings; for when Satan works by such instruments, we may be confident that he is endeavoring to bring discredit upon instruments which God has greatly honored; as when the magicians did so with their enchantments, bringing deeper distress upon their own kingdom, it was to imitate and discredit a work of God. When we see false Christs arising, we know that the true Christ has appeared; when error is clothed with all but the vital spirit of truth, it is the most powerful testimony to the truth,—testimony borne by an enemy; and when we witness such abuses of protracted meetings, they should lead us to suspect that there must be some good in them, as from counterfeit coin we infer that there *is* that which is genuine.

But not only the reasoning, but the spirit of these remarks appears objectionable. It requires a most careful hand to correct abuses in religion. When we aim a blow at sin, we may strike fearlessly; but whoever would undertake to prune away the useless and hurtful branches that will sometimes be found on a good tree, must use caution, lest he injure or destroy it; and his well-meant, but incautious efforts, be productive of more evil than good. And such there is reason to apprehend will be the effect of these editorial remarks. Will not every ungodly person and every formal Christian give them unqualified praise? And will not these be encouraged in their hatred against any thing good, and to go further, much further in their censures, with such an example before them? And what will be their effect upon those who are sincerely laboring to promote the cause of Christ by means of protracted meetings, and who would rejoice to have their error pointed out, if in error, and to be shown a more excellent way? It is certain, that many pious and intelligent Christians have cordially approved of these meetings, and engaged in them, not to advance their own reputation, nor to throw others into the shade, but because they conscientiously believed that these were means that God had blessed, and would continue to bless. And upon such Christians, the only class which such remarks could benefit, for those who are already convinced of the inexpediency of these measures need no further arguments, it is to be feared that these censures, arraying as they do the misconduct of some against the whole system, will not exert a favorable influence.

As the readers of the Churchman may, in many instances, never have heard the arguments for protracted meetings, I may ask indulgence for a brief statement of them. We know that Churches are liable to seasons of coldness and declension, as our bodies are to diseases, though in most instances, as in the case of bodily infirmities and sicknesses, we have to blame our own carelessness; and all will allow that prevention in both instances is better than cure: for any friend of protracted meetings and revivals will acknowledge that it is more desirable to have a continued revival, and by watchfulness and faithfulness preserve the Church in always a healthy state. But the fact is otherwise, that is, it is not always in health; and with regard to its spiritual prosperity, every Church is, at times, found to be in a most deplorable condition. And what, then, is to be done? Christian charity would suggest immediate efforts to save it from destruction; and enlightened piety would dictate that the remedy should be powerful in proportion to the strength of the disease. And what is the remedy which Scripture points out? Prayer and the preaching of the word are among God's appointed means of grace; and it is thought by the friends of protracted meetings to be no illogical conclusion, that continued preaching, by which the attention of hearers is called to the subject of religion long enough to make it effectual, and special continued prayer for the Divine blessing, will revive the work of God in a declining Church. And they are not disappointed in their expectations. Protracted meetings may have been held where there was no preparation in the hearts of minister or people to receive a blessing; and for the same reason that the indolent put forth extraordinary efforts at times, to quiet conscience under the general neglect of duty. Or they may have been held merely to gain the reputation and honor which in the present day are attached to such efforts; and from these or other causes such meetings may have been ineffectual, or even worse than useless. But where Christians are awakened to see that spiritual desolation is reigning around them, and to mourn over it, and then to set themselves in these reasonable and divinely appointed means in humble dependence upon God to seek his blessing, it has invariably, I may presume to say, been found that the results of protracted meetings have been most desirable. They have been followed by greater holiness, and unity, and zeal among Christians; and many have been added to the Churches where they were held from among the most hopeless and abandoned classes of society; and it is the unanimous testimony of their ministers, who are certainly best qualified to decide upon the fact, that such converts are as likely to become ornaments to the Church, and to walk worthy of their vocation, as those which are gained under the ordinary means of grace. When such gratifying results have been witnessed;—when we find that means very similar have been used in the Church of God from the earliest ages and with similar effects, as may be seen in the Old Testament history as well as the New;—when we find how unceasingly our Saviour taught the multitudes that followed him without a word of reproof for attending day after day upon his preaching, and that in the whole word of God there is not a word condemnatory of such efforts, and no cautions against over earnestness in religion, no Christian will be deterred by a few such unhappy instances of the abuse of protracted meetings as that at Cleaveland, from giving them his cordial support; and when he reflects that the provisions of our forms, and the spirit of our institutions sanction even greater efforts than these, no Churchman will feel himself bound to stand aloof from such measures, as from those which a regard to his own obligations as an Episcopalian should keep him from supporting, though his feelings of piety might prompt him to wish them success; for in this respect, as well as every other, what the warmest and enlightened piety would prompt, our excellent institutions allow and even require. With the hope that the writer and all Churchmen may rise nearer its high standards in holiness and devotedness to the cause of the Redeemer, I subscribe myself with respect,

A Friend to Protracted Meetings.

For the Churchman.

PRAYER.

To call upon the name of the Most High, is a practice to which man naturally resorts in a day of trouble. Though, in a season of uninterrupted prosperity, he may harden himself in his iniquity, and encourage his heart to forget his Maker, yet, when he is actually pressed by calamity, or alarmed by impending dangers, he looks up to heaven for aid and deliverance. To this resource we are directed, as well by the dictates of nature as by the precepts of Revelation.

Prayer to God is not only our duty in consequence of his greatness, but also our privilege, because of our wants. This is a mixed scene of things. The most prosperous and happy on earth are frequently the subjects of affliction. The brightest day of human life is obscured by clouds, and the most favorable passage across the ocean of this world is endangered by tempests. How often are we sunk in sorrow! How often does affliction rise so high, that human aid may attempt in vain to afford relief! Dejected, and abandoned to his sorrow, man looks around him; he seeks for some permanent source of comfort, and for some arm of support that cannot fail. How happy, that in this situation we can look up to "our Father who is in heaven!" What consolation that we may pour out the fulness of our souls before his throne, and freely make known our requests! "Call thou upon me in the day of trouble; I will deliver thee. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

J. M. K.

For the Churchman.

BRISTOL COLLEGE.

STUDIES PREPARATORY TO THE FRESHMAN CLASS.

Each student presenting himself for admission to the Freshman Class will be expected to sustain a critical examination on the following subjects and authors:

Grammar of the English, Latin, and Greek Languages, Cæsar's Commentaries, iv. books, or the Latin Reader; Virgil, Sallust, and Cicero's Select Orations; Greek Reader, or Græca Minora; Quantity and Scanning in each language; Modern Geography and Arithmetic.

COLLEGIATE STUDIES.

Freshman Class.

Cicero on the Immortality of the Soul. Stewart's Select Classics, Vol. I.
Livy, v. books.
Grecian and Roman Antiquities.
Collectanea Græca Majora. Xenophon. (Cyrop. and Anab.)
Plato's Phædo. Stewart's Select Classics, Vol. II.
Septuagint. Book of Daniel.
Algebra and Geometry.
New Testament. (Exegetical Reading in Greek.) *St. Matthew's Gospel*—Christ's sermon on the Mount; —*St. Luke's Gospel*—chapters xviii. xix. xx. and xxi.—Crucifixion and Resurrection of Christ, chapters xxiii. and xxiv.
Exercises in Elocution, Double Translation, and English and Latin Composition, during the year.

Sophomore Class.

Horace.
Græca Majora. Hesiod, Herodotus, and Thucydides.
Septuagint. *Mosaic History*—(Genesis, and Exode of the Israelites.)
Trigonometry. Descriptive Geometry and Surveying.
Cicero de Oratore.
New Testament. *Acts of the Apostles*—Conversion of Saul of Tarsus, chap. ix.—St. Paul at Athens, chap. xvii. —St. Paul's defence before Agrippa, chap. xxvi.—*Epistle to the Galatians*—*Epistle to the Ephesians*—*Revelation of St. John*—Epistles to the Seven Asiatic Churches, chapters i. ii. iii.
Rhetoric. Whately, with Lectures on Oratory.
History. By subjects, and with Lectures.
Dissertations in English and Latin, Forensic Disputes and Declamations, during the year.

Junior Class.

Review of Selected Odes and Epodes of Horace, and Art of Poetry.
Pope's Art of Poetry, in English, (critical reading.)
Logic. Whately—with Lectures.
Græca Majora. Longinus, Aristotle, Plato, and Homer.
Septuagint. *Isaiah*, and selections from the *Psalms and minor Prophets.*
Conic Sections and Differential Calculus.
Natural Philosophy. Mechanics, Hydrostatics, Pneumatics, Magnetism, Optics, and Astronomy.
French. Charles XII.—Bossuet's Funeral Orations.
Natural Theology. Paley.
Tacitus. History, de Mor. Ger. and Vita Agricolæ.
Evidences of Christianity. McIlvaine.
Cicero de Officiis.
Christian Ethics. New Testament.
Dissertations in English, Latin and Greek, Forensic Disputes, and Original Declamations, during the year.

Senior Class.

Hebrew. Stuart's Grammar and Chrestomathy.
Lowth's Lectures *on Hebrew Poetry.*
Intellectual Philosophy.
Cicero de Senectute, and de Amicitia.
Natural Philosophy, by subjects, (with Lectures.)
Anatomy and Physiology, (with Lectures.)
Lectures upon Latin, Greek, Saxon and Oriental Literature.
Chemistry and Natural History, (with Lectures.)
Butler's Analogy.
Lectures upon English, French, and German Literature.
Constitution of the United States. Bayard's Exposition.
Christian Ethics. New Testament.
Orations in English, French, Latin, and Greek, Dissertations and Forensic Disputes, Archæology in connexion with the Classics and holy Scriptures, during the whole course.

The course of studies pursued by the under-graduate classes of this College, it will be perceived, has a direct bearing upon that of the Theological Seminaries. It has often been objected, and perhaps with good reason, to the ordinary course of college studies, that it is too exclusively accommodated to that portion of the students who are preparing for the secular professions. In the arrangement of studies in this Institution it is taken for granted, and such is at present the fact, that a large majority of the students are preparing to enter upon a thorough theological course at the seminaries. The method and degree in which the holy Scriptures in the Greek and Hebrew are studied as a text-book are perhaps peculiar in this College, as well as the practical religious teaching and influence which pervade the whole course. The strictly scientific and literary part of the course, it will be seen, is extensive and liberal, and such as to induce, if faithfully pursued, severe and accurate habits of thought, while it forms the taste and enriches the minds of the students.

The principles on which the exercises of the recitation and lecture room are conducted by the Faculty are expressed in the following section of the sixth chapter of the College Laws relating to *Recitations* and *Examinations*:

"Each Professor or other instructer shall accustom his class or classes to regard the *maximum* of required attainment for each student in all the studies of his course, to be identical with *his highest capability*, and shall endeavor, by inspiring a love of study and of accurate and high acquirement, and by keeping his mind and heart under the impulse of pure and exalted motives, to enable him to reach, or so far as may be, approximate toward this *maximum*."

THE CHURCHMAN.

SATURDAY, JUNE 7, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

To Correspondents.—A communication on the Society for Sacred Music is received, and shall appear in our next.

Rev. Mr. Whittingham.—The forebodings of those who knew the Rev. Mr. Whittingham have been painfully realized. His labors have been too great for his health, which for some months past has been gradually sinking. On his return from a short excursion to the country, a few weeks since, he was so enfeebled as to be incapacitated, in the judgment of his physician, for all parochial duty. The nature and state of his disease may be seen from the following opinion, handed to us for publication, and furnished at the request of the Vestry of St. Luke's, by Dr. Stewart, after mutual consultation and examination with the stethoscope, by Drs. Bache and Stewart.

"The *favorable symptoms* are that his lungs are free from any evidences of confirmed *Phthisis*, and by a residence in a congenial atmosphere a restoration to health may ensue.

The *unfavorable symptoms* are,

1. *Chronic Bronchitis*, or inflammation of the air-passages in the lungs, which in the humid and cold atmosphere of the sea-coast, together with the exercises of the pulpit, may
2. Terminate in Phthisis.
3. Being of long standing, there is but little prospect of a speedy recovery.
4. This condition of the lungs may in a short time terminate fatally, without producing *Phthisis*, while exposed to the irritating causes above mentioned.

I have therefore thought proper to advise Mr. Whittingham to relinquish the charge of his parish in this city, to suspend for a few months all public exercises, and to remove permanently to the interior. Under this course, together with occasional medical treatment, the hope of an ultimate recovery may be reasonably indulged.

Respectfully yours, &c.

Jas. Stewart."

His physicians afterward advised a voyage to the south of Europe. Under these circumstances Mr. Whittingham tendered his resignation, which the Vestry reluctantly accepted in preference to granting him a temporary respite from parochial duties. The latter course would have been more in unison with their feelings, but on mature deliberation the former seemed to be required by the peculiar state of Mr. Whittingham's health, and the interests of the parish. With a promptness and liberality characteristic of St. Luke's, arrangements were made for the continuance of Mr. Whittingham's salary (in part) for the next two years, and for the supply of such funds as were necessary to defray his travelling expenses and relieve his mind from all apprehension of pecuniary embarrassment abroad.

Beside these testimonies of the estimation in which he was held by his own parish, Mr. Whittingham had the pleasure of being furnished with letters of introduction abroad from several individuals and mercantile houses of high respectability in this city. One circumstance, peculiarly gratifying to himself, may be mentioned as an evidence that the greatest kindness of personal intercourse may subsist among Christians who differ most widely in religious opinions. The Right Rev. Bishop Dubois, of the Roman Catholic Church, gave him a general letter, addressed to all archbishops, bishops, clergy and laity of the Roman Catholic Church, commending him, and the brother who accompanied him, to their good will, and kind offices. The Bishop also furnished him with letters to two of the cardinals at Rome. And the Jewish Rabbi of this city testified his respect and good will by giving him letters to several of his friends in Europe.

Mr. Whittingham is accompanied by his brother-in-law, the Rev. J. V. Van Ingen, whose health has been for some time seriously impaired. From the nature of Mr. Van Ingen's complaints, his friends have reason to hope that he will be much benefitted by a sea-voyage and change of scene. They embarked, on Saturday last, in the brig William Tell, for Gibraltar. The vessel is commanded by Capt. Riley, rendered famous by the narrative of his sufferings among the wandering Arabs in the great desert of Zaharah.

Few persons of his age have greater claims on the respect and attachment of the Church at large than Mr. Whittingham. To native talents of the first order, he adds the habits of a man of business—systematic, industrious and persevering: while with a rare and unaffected simplicity of piety, he has consecrated all his gifts to the service of his Master. His studies, his parish, and the Press devolved on him a various and perpetual round of arduous duty, which, with almost Herculean powers, he was ever ready to meet and to discharge. Even the temporary loss of such a man will be deeply felt and deplored. The services of Mr. Van Ingen, whose health has been undermined by an excessive and anxious application to his duties, have given him also a strong hold on the affections of our Communion. Seldom, indeed, are we called on to part with two of our brethren, who are more warmly to be commended to the prayers and sympathies of the Church.

Bible.—The cheapest and most accurate edition of the Bible is one which has been lately furnished by the Auxiliary New-York Bible and Common Prayer-book Society. It is furnished, in duodecimo, on good paper and with a clear type, almost as large as that of a common octavo, at 50 cents a copy. And no pains have been spared to make it accurate. Beside the usual proof readings, it has been read three times by the Rev. Mr. Whittingham and other persons associated with him for the purpose. It was read and compared with a folio copy in the Theological Seminary of this city, printed in 1616, five years after the original publication, 1611; with a folio black letter of 1639; with a Cambridge quarto of the same date, and a small octavo of a date not long subsequent. To the first, that of 1616, the headings to the chapters, the parentheses, the Italics, and the paragraphs were carefully conformed; and the other editions were collated in correcting the text. The corrections which were made were noted at the time and are still preserved by Mr. Whittingham. We are afraid to hazard an assertion as to their number or importance; but as inaccuracies in the common editions are much complained of, we wish it to be generally known, for the good of the community, as well as for the credit of our Church, that the cheapest and most accurate copy of the Bible any where to be had, may be procured, in a form adapted to private and family use, at the Protestant Episcopal Press, No. 46 Lumber-street, New-York.

Church of Scotland.—We are indebted to the politeness of Mr. Thomas N. Stanford, for two numbers of the Edinburgh Ecclesiastical Journal; a Sermon preached before the Bishop and Clergy of the Diocese of Aberdeen, by the Rev. R. W. Anderson; a Charge to the Clergy of the same Diocese, by the Right Rev. William Skinner, D. D.; and a Charge to the Clergy of the united Diocese of Edinburgh, Glasgow, and Fife, by the Right Rev. James Walker, D. D. With the last mentioned Charge we have been especially pleased. It indicates habits of philosophical and historical research, and has an agreeable freshness about it not often found in such productions. We shall transfer the substance of this Charge, and some of the notes, to our columns. We give one passage, at present, in which many of our readers will feel a personal interest.

"The first American clergyman whom I ever saw, was the late Bishop Hobart, of New-York; and I had daily a most interesting intercourse with him during more than a fortnight. I have since met with four or five of the inferior clergy, who all furnished most admirable specimens of their Church and of their country. From the Rev. Mr. Griffin, since deceased, I learned many interesting facts respecting the rapid progress of Episcopal principles, and the growing influence of the Liturgy, which, as he maintained, was winding itself, as it were, round the hearts of the people, to an extent which I was not prepared to expect. He stated that the revivals, of which we have heard so much, had in numerous instances brought over to the Church at once the large majority of many congregations, who, disgusted with the extravagance, absurdity, and fanaticism of those exhibitions, were eager to take refuge in that sound and sober system which has ever distinguished the reformed Episcopalian communion. Another young American mentioned, that he was actually minister of a congregation which came into the church at once in a similar way, and, of course, he had considerable labor in instructing them in our peculiarities, in which, he stated, that he was aided in the most efficient manner by a lay parishioner from Scotland, who had been regularly catechised, as he said, by the late Bishop Skinner, of Aberdeen."

For the Churchman.

Mr. Editor,—Having been complimented more than once since the appearance of the last Churchman, by some friends who know my signature, on my change to *liberal low Church* principles, it has forced so strongly upon my mind the inconvenience resulting (at least to the writers themselves) from there being two contributors to the same paper under the same signature, that I have determined to trouble you and my namesake M. with this notice of it. Hitherto I am willing thankfully to acknowledge that the balance of divided merit arising from a common name has been greatly in my favor, inasmuch as it has been the means of gaining me credit with my friends, not only for many zealous and good articles which I did not write, but also for much poetry that I could not have written, the reputation of which, with the usual inconsistency of man, inasmuch as nature has denied me the faculty, I prize even more perhaps than it deserves. But be that as it may, now that it has come to doctrine, that, I confess, is a nicer matter; and as I can (to use a cant phrase) 'pin my faith on no man's sleeve,' I now feel myself forced, however unwilling, thus publicly to renounce all claim to the aforesaid poetry, and to state that I am as unwilling to undertake the responsibility of my brother M.'s Church opinions, as he doubtless has long been of my metaphysical lucubrations; and if a mere personal question like this were worthy the trouble, I would request you to decide between us the priority of use, in order that one or the other might recede. As the world of letters lies free before us where to choose, the loss, on whichever side it fall, may be easily supplied; and the poet comforts us with the assurance that "the rose by any other name will smell as sweet." Much, therefore, as I feel attached to my accustomed letter, inasmuch as it seems to me like an old friend, and indeed to an anonymous writer may be said to be his *only* one, yet valuing as I do the substance above the shadow, and consistency of opinion beyond consistency of signature, I hereby promise to abide contented by your decision; and if you say so, this is the last time that you will be troubled with communications from the

M. NOT OF LAST WEEK.

We say, No. Our present correspondent has a right to the signature, first, by priority, secondly, from its aptitude, as an initial letter, to express the subjects on which he is accustomed to write. M. (not of last week) is already known to our readers as the successful opponent of Coleridge, by which we do not mean, as was rather illogically argued at the time, that he is the follower of Locke. In that controversy he vindicated his claim to the department of *M*etaphysics. As a metaphysician, his peculiar province is of course the first principles of *M*ind and *M*atter. It is also no secret, that "M." is any thing but a novice in moral philosophy, and we must therefore count *M*orals as one of his rightful subjects. It was the same "M." who introduced to our readers the treatise of Dr. Chalmers on political economy in connexion with the *M*oral state and *M*oral prospects of society, of which treatise, as we remember, *M*arriage and *M*oney are the chief topics: two more articles of mental property, which "M." may plead in defence of an exclusive right to his signature. Moreover the same "M." (we hope we are not betraying secrets) has erected *M*onuments (and may each be *aere perennius!*) to the *M*emory of deceased worthies; and if we were disposed to stand on trifles, we might add, that one of these worthies was an *M.* D., another a *M*inister, and the third a *M*instrel. Where rival claims are to be adjusted, it were invidious to speak of *M*erit; but leaving *it* out of the question, and *malgrè* all the counterclaims that can be set up by other competitors—for it seems there have been several—on the ground of *M*usic, or the *M*uses, or *M*oderation (in Church principles), or *M*ysticism, or any other *M*ay-be *M*atters, we think we have shown ample reason for requesting all other aspirants to recede, and leave our present correspondent in sole possession of the signature "M." To a superficial observer the instances adduced may seem an accidental alliteration, and of no weight in argument. But the profound thinker, who is not deluded by outward phantasms, but penetrates into the essences of things, will be of a different opinion. He well knows, however fashionable it may be in modern times to sneer at cabbalistic lore, that *letters* have secret affinities which are necessarily expressive of *real* properties. Such a mind would be easily able to trace the letter "M." from its origin in the primitive language, through all its ramifications, from the confusion of Babel to the worse confusion of Edward Irving, and show that it has an inherent and necessary aptitude to express not only the favorite subjects, but the essential character of our present correspondent. And now, having thus shown that the said correspondent has an exclusive right, both by prescription and *in rerum naturâ*, to the said signature, we hope that no one in future will venture to dispute his *nominal* property, or call in question our editorial decision. The present "M.," we repeat, is the true "M.;" and his rivals, in common with all their fellow-*M*ortals, must search for secret affinities in their appropriate *M*otto, *Memento Mori.*

Bristol College.—We are indebted to a friend, who has called our attention to the judicious course of studies to be pursued in this college, for the following further information respecting it.

I am happy to say, that such is the degree of the prosperity of this rising Institution since its charter, that the substantial three-story brick building erected for the purposes of the manual labor department, has been put in requisition for rooms for the college students, and has been conveniently fitted up and appropriated to their use. Extensive frame shops have been erected for the exercise of manual labor. The dwelling-house erected the last autumn for the accommodation of one of the families of the Institution, and situated on the east of the main college edifice, has been also appropriated temporarily to the occupancy of students; and in addition to those who have been admitted the present term, between sixty-five and seventy have been rejected or deferred to the commencement of the autumn term, when other buildings are expected to be in readiness.

Missionary and Education Society.—This is one of our Diocesan Societies. The Society, whose proceedings are recorded below, is auxiliary to this and is designed to embrace the young men from all the Episcopal Congregations in the city. We state the fact in the hopes of inducing some to join it who have hitherto not known the Society or not understood its character. The following account of one of their recent meetings will be read with interest. How can young men make a better use of their time and influence than by engaging in Societies of this kind?

Pursuant to public notice, a meeting of the members and friends of the Young Men's Auxiliary Missionary and Education Society of our church, was held in the Church of the Ascension, on Tuesday evening, the 3d inst., the President of the Society, the Rev. Benjamin I. Haight, in the chair. After devotional exercises, the meeting was addressed by the Rev. Messrs. Jackson and Eastburn, and Mr. J. W. French, of the Theological Seminary, in support of the following resolutions, which were adopted.

Resolved, That in the opinion of this meeting, it becomes all the young men of our day, to acquaint themselves with the present spiritual condition of our country, and of the world at large.

Resolved, That we now record it as our deliberate judgment, that the signs of the times not only invite the attention of young men to the objects of this Society, but also demand their active and zealous co-operation.

Resolved, That as the loud calls for effort in the cause of Theological Education and Christian Missions have not hitherto received the attention they deserve, we do now pledge ourselves by the grace of God, to be more active for the future in advancing the objects of this Society.

The meeting was dismissed after singing the 102d Hymn, Prayer, and the Benediction.

Convention of New-Hampshire.—Through the politeness of the Rev. Chas. Burroughs, Rector of St. John's Church, Portsmouth, we are enabled to lay before our readers the following abstract from the proceedings of the Convention in the State of New-Hampshire.

The thirty-fourth annual Convention of this Diocese was held in St. John's Church, Portsmouth, N. H., on Wednesday, May 28, 1834. The Rev. Benjamin Hale, Professor of Chemistry and Mineralogy in Dartmouth College, was chosen President, and Albe Cady, Esq., of Concord, was chosen Secretary of the Convention. Morning prayer was read by Rev. Dr. Morss, of Newburyport, who also administered the communion, assisted by the Rev. Mr. McBurney, minister of Christ Church at Salmon Falls. An excellent sermon on Matthew xxii. 37, was preached by Professor Hale. More than seventy persons received the communion. There was a lecture in the evening, at which Mr. Hale read prayers, and the Rev. Mr. McBurney delivered an interesting discourse on Micah vi. 8.

The following gentlemen were chosen, as the Standing Committee: Rev. Charles Burroughs, Rev. Samuel McBurney, Edward Cutts, Esq., Gen. Timothy Upham, and George Taffrey, Esq. The persons appointed delegates to the General Convention are Rev. Messrs. Burroughs, Howe, Hale and Chase, and Horace Chase, Esq., Col. Samuel E. Watson, George Taffrey, Esq., and Col. Joshua W. Peirce. The next Convention of the State is to be held at Claremont on the second Wednesday of June, 1835. The Rev. Messrs. Burroughs and McBurney, with Edward Cutts, Esq., were chosen a committee to examine the journals of the last General Convention, and report at the next State Convention on the expediency of approving such resolutions as are there submitted to the State Conventions. The Rev. Messrs. Howe, Hale and Chase were appointed to draw up a report on the state of the Church in this Diocese, and report at the next Convention. Rev. Mr. McBurney was chosen to preach the next Convention sermon. The Rev. Moses B. Chase was appointed to preach the Missionary sermon; and the Rev. Mr. Leonard, of Cornish, the Sunday School sermon, at the time and place of holding the Convention.

A committee of five, consisting of the Rev. Messrs. Howe, Burroughs and Hale, and Messrs. E. Cutts and J. W. Peirce, were appointed to *take into consideration the expediency of a separation of this State from the Eastern Diocese, and to report thereon at the next State Convention.* A copy of this vote was ordered to be transmitted to the Secretary of the Convention of Maine to be laid before said Convention.

Diocese of Vermont.—We give below the account of the recent Convention in this diocese. We have received the Journal of the Proceedings of the Convention, and are gratified by the evidence which it gives of the extension of the Church. The address of Bishop Hopkins contains a luminous exposition of the spirit and nature of our Church government. It is designed chiefly to remove the prejudice, still common in many parts of our country, that the peculiarities of our Church are inconsistent with the genius of Republican institutions. This view is nowhere more common than in some sections of the Eastern States, and we are glad that Bishop Hopkins has given it prominence. We shall endeavor to begin the publication of the address in our next.

Vermont Convention.—The Convention of the Diocese of Vermont was holden at Burlington, the 28th and 29th of May. It was well attended, both by the clergy and laity. The morning service was read by the Rev. John Cochran, St. John's, L. C. The Convention Sermon was preached by the Rev. James Sabine. The Rev. Charles Fay, and the Rev. Luman Foote, Deacons, were admitted to the Holy Order of Priests. Mr. Samuel R. Crane and Mr. George Allen were ordained Deacons. The candidates for Priests' Orders were presented by the Rev. Mr. Chase; and those for Deacons' orders, by the Rev. Mr. Crane. The writer was highly gratified with the harmony of feeling and unity of purpose which appeared in all the proceedings of the Convention. The despatch with which the Journal was prepared and printed, deserves notice. It was ready to be taken home by the members on the morning after the Convention adjourned; and it was said, that in three hours after the final adjournment, the Secretary had an entire printed copy of the Journal.

Diocese of Georgia.—We have received the Journal of the Proceedings of the last Convention of this Diocese. It was convened at St. Paul's Church, Augusta, on the 14th of April. Morning prayer was read by the Rev. Theodore Burton, Rector of Christ Church, St. Simons, and the sermon was preached by the Rev. Seneca G. Bragg, Rector of Christ Church, Macon. The Rt. Rev. Bishop Bowen took the Chair, and William P. Hunter acted as Secretary, *pro tem.* There were present four clergy and fourteen laity. We shall endeavor to make room in our next for some extracts from the several reports which the Journal contains.

Encyclical Letter.—As our notice of this production of Pope Gregory has been a topic of remark among some of our contemporaries, it is proper to observe that the title of "Evangelical Letter," which it received in our columns, was wholly a typographical error. The Catholic Herald we should think would hardly have suspected us of such bitter irony, as to suppose that we made the change intentionally.

Christian Advocate and Journal.—We are indebted to the office of this journal for the cut on the first page illustrative of a subject of much importance.

The regular quarterly meeting of the Episcopal Missionary Association of Litchfield county, was held in St. Paul's Church, Sharon, on Wednesday and Thursday, the 21st and 22d of May. Resolutions were adopted at the suggestion of the Bishop of the Diocese, in relation to the proposed mission to China; and the most gratifying evidence was afforded of an increase of the missionary spirit, both among the clergy and laity. The convocation sermon was preached by the Rev. G. C. V. Eastman, of Bristol, and the sermon on Missions, by the Rev. E. Huntington, of New-Milford. The next meeting will be held in St. Michael's Church, Litchfield, to commence on the third Wednesday in August ensuing. There were present at Sharon, beside the Bishop, the following members of the Association:—Rev. Messrs. Holcomb, Fuller, Huntington, Tomlinson, Morgan, Purdy, Eastman and Dowdney.—(*Communicated.*)

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peekskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

Bishop Onderdonk proposes making his visitation to the more distant portions of the Diocese, for the present year, as follows:

Tuesday, July 8, Lansingburgh; 9, Waterford; 10, Mechanicsville; 11, Stillwater; 12, Charlton.

Seventh Sunday after Trinity, July 13, West Charlton; 14, Milton; 15, Balston Spa; 16, Saratoga Springs; Friday, 18, Sandy Hill.

Eighth Sunday after Trinity, July 20, Granville; 21, Hampton; 22, Whitehall.

Ninth Sunday after Trinity, July 27, Morristown, St. Lawrence county; Wednesday, 30, Oswego.

Other appointments to be hereafter notified.

BISHOP BROWNELL'S VISITATION.

Hebron, Tuesday, June 10th, 3 o'clock, P. M.

Middle Haddam, Wednesday, June 11th, 3, P. M.

Chatham, (Ordination,) Sunday, June 15th.

Confirmations.—By the Bishop of this Diocese, Wednesday, May 28, in St. Peter's Church, Albany, 41; Thursday, 29, in St. Paul's Church, Albany, 13; Saturday, 31, in Christ Church, Hudson, 12; First Sunday after Trinity, June 1, in St. Luke's Church, Catskill, 26.

On Whitsunday, May 18, in St. Mary's Church, Burlington, N. J., seventeen persons were confirmed by the Right Rev. Bishop Doane.—*Episc. Rec.*

Clerical Changes.—The Rev. J. P. Bausman has resigned the charge of St. Paul's, Norwalk, in this diocese, and accepted that of the Church at Ann-Arbor, Michigan.

Rev. Mr. Selden, late of Beaver, Pa., we learn, has accepted an invitation to take charge of St. Peter's Church, Ashtabula, in this Diocese.—*Gamb. Obs.*

The Rev. George Woodbridge has been unanimously elected to the Rectorship of Christ Church, Richmond, vacated by the resignation, on account of ill health, of the Rev. William F. Lee, and has accepted the appointment. —*Episcopal Recorder.*

The Rev. Ravaud Kearny has accepted a unanimous call to the Rectorship of Zion Church, Avon, Livingston county. It is understood that the present prospects of this parish are very encouraging.—(*Auburn*) *Gospel Messenger.*

New Episcopal Congregation.—A new congregation by the name of Emmanuel Church, was organized in the Eighth Ward of this city, on Thursday, the 29th ult.

New Congregation.—A congregation was organized on the 5th ult. at Jamestown, Chatauque Co., by the Rev. Rufus Murry. The name of the Church is not given us, but the following persons were elected Wardens and Vestrymen, viz.

James Prendergast and Wm. Walker, *Wardens.*

Richard P. Marvin, Dan. Swift, C. L. Harris, A. D. Patchen, B. W. Whicher, and James H. Pringle, *Vestrymen.*

Jamestown is represented as a very well located and improving village, and we pray that the newly-formed parish may rise and grow in proportion to the advancing population and importance of the place.—(*Auburn*) *Gosp. Mess.*

Convention of Michigan.—The Convention of the Diocese of Michigan assembled in Trinity Church, Monroe, on Saturday, May 3d, attended by large delegations of laity, and all the little band of clergy connected with the Diocese, except Mr. Cadle of Green Bay. The greatest harmony prevailed, accompanied with the most encouraging evidence of devoted attachment to the Church, and an earnest desire for the promotion of the Gospel. The Rev. Mr. Johnson of Sandwich, U. C., a missionary of the Society for the Propagation of the Gospel, accompanied by a candidate for orders under the Bishop of Quebec—the Rev. Messrs. McElroy and Bausman, and a candidate for orders of the Diocese of Ohio, were present.

On motion of the Rev. Mr. Searle of Detroit, unanimously passed by the Convention, Bishop McIlvaine, previously invited by the Standing Committee to perform Episcopal offices in the Diocese, was urgently requested to receive the same under his full Episcopal charge and authority, and thus become the Bishop thereof until a Bishop is duly elected and consecrated for Michigan.—(Canon vii. § 2.)—Which resolution having been communicated to Bishop McIlvaine, who had retired from the chair while it was in progress, was answered in substance as follows:—

Brethren,—It is proper that, before your adjournment, I should say a few words in regard to the resolution by which you have requested me to take this Diocese under my full Episcopal charge and authority. My duties in that for which I was consecrated are already so numerous and engrossing, that were it not for the necessity that your Diocese should be under the full charge and supervision of some Bishop, and the consideration that if I should plead difficulties as a reason for declining, all others might allege still more, it would seem my duty respectfully to excuse myself from complying with your request. A sense of duty, therefore, of the most unquestionable kind, obliges me to accede. What attention then can be spared from the claims of the churches to which my first and best efforts are due, will, with all cheerfulness and affection, be given to yours. Thus acquiring a great increase of care and labor, I beseech you to pray that all may be borne and prosecuted in the spirit of Christ and under the guidance of wisdom from above. But let me urge that you keep constantly in view the object of having a Bishop exclusively for this Diocese, and that, as soon as your number of Presbyters, qualified to vote for a Bishop, shall be sufficient for an election, you will proceed to make one. Suppose not that this advice is given out of any indisposition on my part to sustain the labors arising out of the oversight to which you have called me. Its duties, as long as they may devolve on me, will be pursued with the greatest readiness of mind. But the complete organization of the Church in your Diocese, and such vigorous measures as your wide destitutions and most inviting fields for missionary exertion require, cannot be accomplished until a Bishop is consecrated for Michigan. I trust the time is not distant when this blessing will be enjoyed. Remember then that while I now assume the full charge of this Diocese, it is with the expectation that as soon as possible you will give it to another who shall be entirely devoted to it; and also with the hope that how soon soever you may desire to proceed to such work, you will not suppose that any duty of delicacy toward your present overseer can possibly stand in your way.

Before we adjourn, permit me to express my great pleasure in witnessing the serene, tranquil, affectionate spirit that has pervaded your Convention. The mutual attachment that seems to prevail among you and your respective parishes, is truly a blessing which you should feel the utmost anxiety to preserve. Hold it fast, my brethren, against all temptations to part with it. The vesture of true love is "woven, without seam, throughout." "Let us not rend it," but strive "whose it shall be."

There is another source of much pleasure, associated with your Convention. I refer to the lively interest which the laity have taken in attending it. Your parishes seem to have had no difficulty in finding delegates willing to come. Not contented with sending just enough to give each parish a voice and vote in your business, they have sent a visible representation of their deep interest in the welfare of the Church in the large number of their laity here present, and who have evidently come *upon business*—a business in which they feel a serious and affectionate interest, and on which they count it a privilege to attend. I hope this feature may characterize all future Conventions of this Diocese. It will be a most happy circumstance, if your annual assemblies should be accompanied with such efforts to promote the gospel where they are held and such precious results of spiritual increase to the people who wait on them, that it may become the yearly custom of your congregations, as numerously as duty and ability may permit, to go up to the place of the convention, as the tribes of Israel used annually to go up to Jerusalem, delighting to look upon the towers and bulwarks, and to gather around the common altar, of their beloved Zion.—*Gambier Observer.*

Scholarships.—During Bishop McIlvaine's visit to Michigan, two scholarships for the support of pious young men receiving their education for the Ministry, in Kenyon College or Theological Seminary, were endowed and committed to the Bishop with power to appoint the incumbents—one by C. C. Trowbridge, Esq., of Detroit, to be called the Scholarship of St. Paul's, Detroit; the other by Daniel Miller Esq., of Monroe, to be called the Scholarship of Trinity Church, Monroe.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. xi. 24, 25.)—*Ib.*

Episcopal Services in the West.—It gives us pleasure to learn that our Bishops in the West are able to do the work of Evangelists, in visiting portions of the Church beyond their own Dioceses. Our readers have an account to-day of Bishop McIlvaine's visit to Michigan. Bishop Smith of Kentucky, we learn from a letter addressed to a clergyman in this city, expected, in compliance with an invitation to perform Episcopal services, to be at St. Louis, Missouri, on the 25th inst. and at Jacksonville and Rushville, Illinois, on the 1st and 8th of June.

Since the above was written, we have received the following information from a correspondent, in a letter dated Bristol, Rhode Island, May 24th.

Yesterday I received a letter from the devoted, efficient, indefatigable Bishop of the Diocese of Kentucky, an extract from which I herewith send you, for the purpose of cheering and encouraging the friends of our primitive growing Church. The portion cited runs thus;—"The excursion upon which I am at present abroad, extends far beyond the boundaries of *this* State (Kentucky), and at *two* points of some importance,—beyond the region where the Episcopal office has ever yet been exercised. There is no surer indication than this of the gradual enlargement of our Church. Every year the circle of Apostolic supervision is extending by the enterprise of border-Bishops. The Bishop of Ohio is now abroad in parts of Michigan, *never* before visited. Bishop Otey has just returned from the western district of Tennessee;—parts of which were never yet visited. And about the close of this month, (May,) and the beginning of the next, if spared, I expect to visit St. Louis, and parts of Illinois, where foot of Protestant Bishop never yet trod. May that wonder-working Power which has opened the doors before us, bless our labors abundantly." J. B.

Episc. Rec.

The Clarksville Fair.—We have received the truly gratifying intelligence from a friend who was present, that the *Lady's Fair,* held in Clarksville during last week, for the purpose of raising funds to aid in the building of an Episcopal Church in that town, succeeded beyond the expectation of its most sanguine promoters. It is understood that the fair and benevolent contributors to this praiseworthy undertaking, like their sisters of Huntsville on a similar occasion, (as reported by the Democrat,) had chiefly turned their attention to preparing articles which were useful and necessary, rather than those merely ornamental. Success has been the agreeable consequence, the actual receipts having amounted to upward of $930.—(*Nashville*) *National Banner.*

The Protestant Episcopal Church, in Mantuaville, opposite Fairmount, near Philadelphia, was discovered to be on fire, on Saturday night last, a short time before 12 o'clock, and in the course of two or three hours, the entire wood work of the building, including the steeple, was reduced to a heap of ashes—the work of an incendiary.

General Assembly of the Presbyterian Church.—This highest judicatory of the Presbyterian Church assembled in Philadelphia, on Thursday, May 15, 1834. Among the delegates present we noticed the Rev. Messrs. Andrew Reed and James Matheson, from the Independent Churches of England. The practice of making an interchange of delegates from England to America and from America to England, on strictly religious principles, we believe was begun by the Methodist Episcopal Church in 1820, and was reciprocated by the Wesleyan Methodist conference in 1824, and the visit returned by sending another delegate to England in 1828.

SUMMARY.

We give below such extracts from our late English papers, as we think will interest our readers:

The most interesting feature of the Parliamentary debates of late, has been the discussion which has ensued in both Houses, on the presentation of a petition from sixty-three resident members of the University of Cambridge, setting forth "the expediency of abrogating, by legislative enactment, every religious test exacted from the members of the Universities before they proceed to degrees, whether of bachelor, master, or doctor in arts, law, and physic." The petition was presented to the House of Lords by the Premier Lord Brougham, and we have a full report of the able speech by which his Lordship supported its prayer.—*Boston Rec.*

The sixth report of the Committee on public petitions has just been printed, from which it appears that the total number of petitions presented to the House of Commons this session, to the 7th of March inclusive, is 885. Of these petitions no less than 192 are from Protestant Dissenters, praying for relief from their grievances, and the signatures to these petitions amount to 31,900. Increased to 100,000 or more, before Parliament adjourned on the 23d. The number of petitions from Ireland for the entire abolition of tithes is 113, to which 84,849 signatures are attached; there are 70 petitions for a repeal of the Legislative Union, with 58,164 signatures; 49 in support of the Established Church, with 7,285 signatures; the number of petitions against the system of lay patronage in the Church of Scotland, is 59, to which 50,730 signatures are attached.

Society for Promoting District Visiting in London.—This Society, of which Lord Bexley is president, was formed for the purpose of visiting the poor, and is composed principally, we believe, of members of the Established Church. It is said in one of its recent publications,—

The experience of five years has now fully shown that a systematic aggressive visitation from house to house, and from room to room, affords the best method of assisting and relieving the struggling industrious poor and the really destitute, by encouraging the former to maintain their independence of character, and assisting them to become members of provident and other similar societies, and by affording needful and appropriate relief to the latter, while, at the same time, it exposes the impudent mendicant, and operates as a restraint to imposture. It is the object of the general society to promote the formation of local societies acting on the aggressive system. The committee thank God that there are at present twenty-four such societies in London, and that similar societies have been formed and are in operation in nearly eighty cities, towns, and parishes throughout the kingdom, by far the greater part of which have been formed through the exertion of the general society.

The European Correspondent of the Lutheran Observer announces the death of the celebrated Schleiermacher, of the University of Berlin, in Prussia. He departed this life in February last, in the 66th year of his age. We will try to make room for the short biographical sketch, which accompanies the notice, next week.—*Friend.*

Spain.—The London Times of April 8th contains, in detail, the two decrees of the Spanish government, confiscating the property of ecclesiastics who engage in the rebellion, and suppressing the convents which furnish men or means to the same cause. The following are the principal articles.

In relation to Ecclesiastics.

Art. 1. Possession shall be taken of the temporalities of all secular ecclesiastics, of whatever class or hierarchy, who, joining the ranks, or the revolutionary juntas of the rebels, or emigrating from these kingdoms without the competent license, may have abandoned, or shall in future abandon, their churches.

In relation to Convents.

Art. 1. Any monastery or convent, whatever its institution may be, from which any individual belonging to the community shall fly in order to pass over to the rebels, shall be immediately suppressed, if within the space of 24 hours afterward the prelate does not give information thereof to the nearest authority, and certify that he has commenced the necessary proceedings against the fugitive.

Art. 2. Any monastery or convent from which the sixth part of the community shall fly to pass over to the rebels, shall also be suppressed.

Art. 3. In like manner any monastery or convent into which warlike stores, clothing, arms, or ammunition shall be received, with the connivance of the superior, shall be suppressed.

Madrid, March 27.—Since my communication of yesterday two more royal decrees have been published, and if they are duly put into execution, the number of frairs and convents, at least in the northern provinces, will soon be considerably diminished.

We hoped that the day of the *Irving* folly was over, but a late Edinburgh paper gives the subjoined statement.

At Carrubber's Close Chapel, last Sunday, after the preliminary service was gone through, Mr. Tait from the pulpit said, "The Lord has been merciful and gracious to us, and he is going to give us a new proof of it this day. Let the strangers recollect that this is the house of God, so that there be no scoffing and no jesting, that the work of the Lord be not hindered, as the deacons will immediately put out those who shall in any way appear to disturb God's worship. The Lord make this the beginning of Sabbaths to you, and may the tasting you will have this day of the administration of the word, be sweet as it comes to us by the ministers whom God hath sent from a distance. The ministers of the Lord will now proceed to open up his word to this people to teach and to feed them." Dr. Thomson then took the precentor's desk, and entered into a lengthened illustration of what was meant by women keeping at home, being lovers of their own husbands, and minding the matters of their own family, and said, that never was there a land where this commandment was so much needed as this. Mr. Armstrong now took his station on the pulpit stairs, and spoke at some length on the necessity of implicit obedience on the part of the people to the absolute government of the angel of the Church. He was soon interrupted by Mr. Cardell vociferating, "Obey it in every part; every member obey it in every part. O! be ye born again; be ye born again. Ye know it not; ye know it not. O! are ye not his members; are ye not his members? yield ye yourselves unto him a holy people; a separate people. Every member obey it." Mr. Armstrong having resumed, he was again interrupted by Mr. Drummond, another apostle, crying out, "O! schism! schism! schism! Schism hath torn asunder the body of Christ!" Mr. Armstrong then observed that this was the cry of the Holy Spirit for the body of Jesus! Mr. Tait concluded the services by calling upon them to lay to heart what they had heard that day by the servants of the Lord, with his own spirit, and bring forth fruit to his glory!—*S. S. Journal.*

NOTICE.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 24th, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year. By order,

H. Anthon,
Secretary of the Standing Committee.

☞ The other Church periodicals are respectfully requested to repeat the above notice until the meeting of the Trustees.

NOTICE.

The Annual Meeting of the "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States" will be held in St. John's Chapel, in the City of New-York, on the Wednesday preceding the Commencement of the Seminary, (June 25th,) immediately after the annual sermon, which will be preached on the evening of that day.

The Rev. William L. Johnson, of Jamaica, L. I., is the preacher for this year, and the Rev. John M. Guion, of Saybrook, Conn., his substitute. The Rev. Hewlett R. Peters, of Morristown, N. J., has been appointed to read the Essay, and the Rev. Wm. Lucas, of Auburn, N. Y., his substitute.

Benjamin I. Haight, *Secretary.*

⁂ Members who will not be present at the annual meeting are requested to forward the amount of their annual subscription.

Alumni who have not become members of the Association, and who are desirous of so doing, will please signify the same to the Secretary.

SUNDAY SCHOOL UNION.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Thursday the 26th instant, at six o'clock, P. M., in St. John's Chapel in this city. There will be religious services at the same place, to commence at eight o'clock, P. M., when a sermon will be preached and a collection made in behalf of the Society.

On the following evening, (Friday, 27th instant,) "a public meeting will be held in St. Thomas' Church, for the promotion of the interests of the Sunday School Union," when several addresses may be expected. Exercises to commence at 8 o'clock, P. M.

F. H. Cuming, *Secretary.*

June 6, 1834.

CHURCHMAN'S ALMANAC
For 1835.

This repository of information on *the present state of the Church and her various institutions,* will be published at the Protestant Episcopal Press early in July, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those contained in the last almanac, arrangements have been made to furnish, in this number, much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞ The terms are! Four Dollars per hundred copies.

Persons ordering fifteen hundred copies for any one diocese or district of country shall, if they wish it, be furnished with the *astronomical and other calculations,* (concerning eclipses, the moon's changes, the rising and setting of the sun, and the equation of time,) adapted to the latitude and longitude of *any place designated* by the persons giving the order. Items of *local information* also, in regard to the Church in such diocese or district of country, shall be given, if the requisite documents for collecting the information be furnished in time.

Calendar.

JUNE.

8.—2d Sunday after Trinity.
11.—St. Barnabas.
15.—3d Sunday after Trinity.
22.—4th Sunday after Trinity.
24.—Nativity of St. John Baptist.
29.—5th Sunday after Trinity, and St. Peter.

JULY.

6.—6th Sunday after Trinity.
13.—7th Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

Since his report of the 29th of May, the local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has received the following donations, viz.

From the Missionary Association of St. Paul's Church, Buffalo, N. Y., by the hands of their treasurer, Mr. Hamilton, *eighty-seven dollars and fifty cents,* appropriated as follow:—For domestic purposes, $78 21—for foreign, $9 29.

From the Protestant Episcopal Association of St. George's Church, Schenectady, N. Y., for the promotion of Christianity, by the Rector, the Rev. P. Alexis Proal, *thirty two dollars and eight cents,* of which $16 08 are for domestic purposes, and $16 00 for foreign.

From a Lady of Christ Church, Rye, N. Y., for the Green Bay Mission, *three dollars.*

From St. John's Church, Ithaca, N. Y., per Mr. H. Bailey, *four dollars and sixty-two cents.*

James Swords, *Agent, &c.*

June 4, 1834.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following, viz.

1834.	*Missionary Disposable Fund.*	
May 21.	Received from the Association of Trinity Church, Utica,	$7 45
" 28.	Received from a collection made in All Saints' Church, New-York,	26 00
June 4.	Received from the Association of St. George's Church, Schenectady,	85 09
		$118 54
	Education Disposable Fund.	
June 4.	Received from the Association of St. George's Church, Schenectady,	10 50

Benjamin M. Brown, *Treasurer,*
June 4, 1834. Butchers' and Drovers' Bank.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The subscriber, as Treasurer of the Young Men's Auxiliary Education and Missionary Society of this Diocese, acknowledges the receipt of

Sixty-nine dollars from Annual Subscribers to the General Fund,	$69 00
Also of fifteen dollars from Mr. Wm. M. Benjamin, for the same, to make himself a life-member,	15 00
Also of forty-three dollars from Annual Subscribers, for the Education Fund,	43 00
Also of two dollars and fifty cents from Annual Subscribers, for the Missionary Fund,	2 50
Also of twenty dollars from Mr. Chas. J. Aldis, for the same, to constitute himself a life-member,	20 00
	$149 50

Wm. H. Townsend,
June 4, 1834. Bank of America, and 166 Barrow-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society acknowledges the receipt of the following sums, viz.

1834.		
May 21.	From a new Subscriber,	$1 00
" 22.	From the Association of Trinity Church, Utica, for the Promotion of Christianity,	10
" "	A donation from E. L. G.,	50
" 31.	From the Sunday School Society of St. John's Church, Ogdensburg, by Mr. R. D. Searle, Superintendent,	5 00
		$6 60

Thomas Browning, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

A new Tract, No. 71, the Cross of Christ, is just published and ready for delivery to subscribers at the Depository, Press Buildings, 46 Lumber-street, where Subscriptions and Donations will be thankfully received, or by the Treasurer as above.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *twelve dollars and seventy-six cents* from the Diocesan Sunday School Society of New-Jersey, by the hands of Rev. Benj. Holmes.

Floyd Smith,
June 5, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 5th, from the following persons, viz.:—

Wm. Porter—Postmaster, Vandeusenville—Rev. R. Fitz Uriack—Postmaster, New-Preston—A. C. Morgan, *with remit.* —Postmaster, Norwalk—R. G. Pratt, *with remit.*—Postmaster, Rensselaerville—Richard Maynard—Postmaster, Higgannam —John McCarty—Postmaster, Coosanhatchie—Wm. Coles—John M. Mott, *with remit.*—Eliza R. Deas.

Received by the General Protestant Episcopal Sunday School Union.

R. E. Pratt, *with remit.*—George, Latimer & Co.—Rev. John Dowdney.

Reports have been received from the following Sunday Schools.

St. Mark's Church, Hunt's Hollow.
St. George's Church, Newburgh.
Emmanuel Church, New-Castle, Del.
St. Mark's Church, Le Roy, N. Y.
Diocesan Sunday School Society, New-Jersey, *with remit.*

A PEW IN GRACE CHURCH

For sale, (the family having removed to the upper part of the city.) It is in an excellent situation, in the middle aisle, furnished with a cushion and carpet. Apply at No. 9 Burling-slip, or at 49 Wall-street, up stairs.

June 6. 12-tf

From the London Atlas.

Stanzas.

"Pass on relentless world."

Swifter and swifter day by day,
Down time's unquiet current hurl'd,
Thou passest on! thy restless way,
Tumultuous and unstable world!
Thou passest on! time hath not seen
Delay upon thy hurried path;
And prayers and tears alike have been
In vain to stay thy course of wrath!

Thou passest on, and with thee go
The loves of youth—the cares of age;
And smiles and tears, and joy and wo
Are on thy history's bloody page!
There, every day, like yesterday,
Write hopes that end in mockery;
But who shall tear the veil away,
Before the abyss of things to be!

Thou passest on, and at thy side,
Even as a shade oblivion treads,
And o'er the dreams of human pride,
His misty shroud for ever spreads.
Where all thine iron hand hath traced
Upon thy gloomy scroll to-day
With records ages since effaced—
Like them shall live—like them decay.

Thou passest on—with thee the vain,
That sport upon thy flaunting blaze,
Pride, framed of dust, and folly's train,
Who court thy love, and run thy ways;
But thou and I—and be it so—
Press onward to eternity;
Yet not together let us go
To that deep-voiced but shoreless sea!

Thou hast thy friends—I would have mine:
Thou hast thy thoughts—leave me my own,
I kneel not at thy gilded shrine—
I bow not at thy slavish throne:
I'll let them pass without a sigh,
They make no swelling rapture now,
The fierce delights that fire thine eye—
The triumphs of thy haughty brow!

Pass on, relentless world!—I grieve
No more for all that thou hast riven;
Pass on, in God's name—only leave
The things thou never yet hast given:
A heart at ease—a mind at home—
Affections fix'd above thy sway—
Faith set upon a world to come,
And patience through life's little day.

DOCTRINAL.

From the Protestant Episcopalian.

ANSWER TO A REVIEW

(In the Quarterly Christian Spectator,)

OF "EPISCOPACY TESTED BY SCRIPTURE."

(*Concluded from page* 668.)

The reviewer asks for *explicit* proof that Paul or the twelve were invested with superiority of office—we might ask him, in return, for *explicit* proof of their investment with the power of ordaining. He *infers* their right to ordain from the facts of Scripture, and we also *infer* their superiority of office from the same kind of evidence. Both inferences are unavoidable.

The reviewer in order to show what *he* thinks was the point in which the apostles excelled the elders in the matter in question, dwells largely on the fact that they were *special* witnesses of our Lord's resurrection—and with the help of Capital and *Italic* letters, he has certainly made a showy argument. But nobody denies that they were the special witnesses—or that they were thus distinguished from the elders, as well as from others called apostles—the tract gave due attention to both these particulars. The point is—was *this* distinction the one that led to the expression, "apostles *and* elders?" Surely not. Among *those* apostles was Barnabas, and perhaps Silas, (Acts xiv. 14; xv. 2, 4, 22. 1 Thes. i. 1; ii. 6,) neither of whom was a special witness of the resurrection. Besides, the expressions, "apostles *and* elders," "apostles, *and* elders, *and* brethren," are used with immediate reference to the council at Jerusalem—and the reviewer is more acute than we pretend to be, if he can say why, in a council, acting on questions concerning 'idols, blood, things strangled, and licentiousness,' the special witnesses of the resurrection should, *as such*, have peculiar authority. We really think the tract argues with more consistency, when it says that the apostles were *ministerially* above the elders.

On the point of the apostleship of Timothy, the reviewer thinks he was not included in the expression, "*We* . . . the *apostles* of Christ," in 1 Thes. ii., which epistle begins, "Paul, and Sylvanus, [Silas,] and Timotheus, unto the Church of the Thessalonians"—because it is said just before, "We had suffered, and were shamefully entreated at Philippi," and Timothy, he asserts, was not at Philippi at the time these severities were endured. Now *we* argue these passages the other way—we think they, *of themselves*, prove that Timothy *was* at Philippi, and "suffered and was shamefully entreated," though he was not beaten and put in prison, as Paul and Silas were. We turn also to the history, in the Acts, (xvi., xvii.) where we find that, *before* going to Philippi, "Paul would have Timothy to go forth *with him*"—and *after* leaving Philippi, Timothy was *with him* at Berea—without a word or a hint that he had left Paul, or returned to him, in the meantime. The *evidence* is all on our side—and connecting that in the epistle with that in Acts, it is conclusive.

The reviewer says, "We would respectfully ask the author of this tract, where he finds an intimation of the existence of an order of '*clergy at large*,' in these Churches," the seven Churches in Asia. We "respectfully" answer—and hope that our answer will suffice, in place of that of the author of the tract—that he has not said one word of "an *order* of clergy at large," but has only spoken of the "clergy at large" in those Churches—an expression which we are 'amazed' to see misunderstood. His remark is, "Observe the emphatic use of the singular number in the address to each of the angels—'I know *thy* works,' is the clear and strong language directed to them all successively, implying the responsibility, not of a Church at large, or of its clergy at large, but of the head or governor individually." The reviewer is first, we believe, in imagining an "*order* of clergy at large," though he does not believe in his own imagination.—And now, we would "respectfully ask" in return—why does the reviewer "lay *out of view* the case of the 'elders at Ephesus,'" when considering the case of the "angel" at Ephesus? Were there no pastoral elders [presbyter bishops] in that Church, in the year 96, though Timothy had been there so long previously, thirty years or more, "intrusted with the right of ordination!!" If there *were* such elders there in that year, 96, as there certainly was also an "angel," then our Lord's directing an epistle concerning the state of the Church, and the trying of false apostles, to the "angel" individually, and not to the elders at large, or to the "clergy at large," i. e. including the angel with the rest, is a good argument for Episcopacy. The alternative thus reached is—either Timothy committed a grosser oversight than will be ascribed to him, in not ordaining pastoral elders in that city—or, the reviewer has committed an oversight of some magnitude, in "laying out of view" those elders, in his argument upon the case of the seven Churches.

We frankly acknowledge that we do not understand what the reviewer means (p. 25*) in recognising as a *question*, respecting the elders at Ephesus, mentioned in Acts xx.—"Whether they were *ruling elders*, or presbyters, ordained to preach as well as to rule." They are there called "overseers" or bishops—*we* regard such persons as presbyter-bishops, the second order—and Presbyterians give the name bishop to their *only* order of clergy proper. If ruling-elders are bishops also, then they have *two* orders of bishops—which destroys parity. The question thus intimated by the reviewer, and all that our imperfect apprehension can perceive to be connected with it, is absolutely new to us.

Equally above our comprehension is it, that the reviewer, after thus recognising "ruling-elders," should say, in the next paragraph but one, "There are but *two* orders of *ministers* spoken of, or alluded to, in the epistles, [to Timothy,]—*bishops* and *deacons*." Are not ruling-elders "spoken of" in those epistles, according to Presbyterian interpretation? If Presbyterian deacons are "ministers," are not Presbyterian ruling-elders, who rank above them, "ministers" also? Here again we are sadly in the dark. If the reviewer *disallows* the office of a ruling-elder, disallowed also by his opponent, why recognise it in his argument? and why say that the epistles of Ignatius, full as they are of "bishop, presbyters, and deacons," "seem to [his] eyes to be a plain straight-forward account of the existence of Presbyterianism in his time?" If he *allows* that office, why intimate that it is not part of the "ministry" of his denomination, while that of a Presbyterian deacon is?

The reviewer says that if our bishops, claiming to be the successors of the apostles, were to assume the name "apostles," Episcopacy would soon be "shorn of its beams." Very likely. They have lost that name since the first century—those of the present day are not responsible for the change—yet it no doubt was wisely made. Let us try the converse of the proposition.—Presbyterian ministers, of the thorough sort, claim likewise to be successors of the apostles; suppose then that *they* were to assume that name, what would become of the "beams" of Presbyterianism? Again—the reviewer favors the idea, that the "'*angels*' were *pastors* of the churches, presbyters on a parity with each other;" suppose then Presbyterian pastors were to assume the name of "angels"—the angel of the church in Arch-street—the angel of the church in Pine-street—the angel of the church in Washington-square—would the "beams" of their churches be less in jeopardy than those of our Church would be from the titles—the apostle of the Church in Pennsylvania—the apostle of the Church in Virginia—the apostle of the Church in Tennessee? Yet again—civil magistrates are called "gods" in Scripture—(Exod. xxii. 28. Ps. lxxxii. 1, 6. John x. 34, comp. Rom. xiii. 1)—but we leave the reader to fill up the illustration.

The reviewer thinks that, as presbyters lay on hands with the bishop when a presbyter is ordained, "It is, *in fact*, a Presbyterian ordination." We think otherwise. When Presbyterians ordain, the theory is—so we understand their writers—that the authority comes from that *one* of their presbyters who presides on the occasion, the others being present to express the consent of the Church, in other words, as a canonical or church regulation to prevent any one man from performing so important an act by himself alone. This is Presbyterian ordination—the authority flows, not from a presbytery, but from a Presbyterian *presbyter*. So precisely in the case of our ordinations. The authority flows from the bishop; the presbyters lay on hands to denote the consent of the Church, to show that the bishop acts canonically, and not according to the mere impulse of his individual will. And this is Episcopal ordination, because the act derives its virtue from the *bishop*. Ordination by one presbyter would be valid among Presbyterians—and the ordination of a priest by the bishop alone would be valid among Episcopalians—but neither would be canonical, or according to church regulations.

One word more concerning the "burden of proof," as contrasted with the "presumptive argument." The tract claimed no presumption in its favor, in seeking for the scriptural proofs of Episcopacy. We do—a presumption founded on *common sense*, as indicated by common practice. Set aside parity and Episcopacy, and then look at *other systems of office*, both religious and civil, and you find *several grades* of officers. In the patriarchal Church, there was the distinction of "high-priests" and "priest." (Heb. v. 10; vi. 20.) In the Jewish Church, (common sense being, in this case unquestionably, divinely approved,) there were the high-priest, priests and Levites. Among Pagans and Mahomedans, there are various grades in the office deemed sacred. Civil governments have usually governors, a president, princes, a king, an emperor, &c., as the heads of the general, or state, or provincial magistracies. In armies and navies there is always a chief. If the reviewer should claim exceptions, we reply they are exceptions only, and very few in number. The *general rule* is with us. That general rule, next to universal, is, that among officers, there is a *difference* of power, of rights, of rank, of grade, call it what you will. And this general rule gives a *presumption* that such will also be the case in the Christian Church. We go to Scripture then with the presumptive argument fully against parity. If we should find in Scripture neither imparity nor parity, still *common sense* decides for the former. If we find the tone of Scripture doubtful, on this point, imparity has the advantage, common sense turning the scale. If we find there intimations, less than positive injunctions, in favor of imparity, common sense, beside the respect due to Scripture, decides for our interpretation of them. And if any thing in Scripture is supposed to prove or to justify parity, it must be very explicit to overturn the suggestion of common sense. The "presumptive argument," then is clearly with *us*, and the "burden of proof" lies on parity. Let the reviewer peruse the tract again, bearing in mind the principles laid down in this paragraph, and he will, we trust, think better of it.

We have exceeded the limits to which we intended to confine ourselves—and though there are some other points in the review which we are tempted to notice, we must be content with extracting some of its truly elegant and courteous tribute to the Episcopal Church.

> "We remember that it was under the Episcopacy that the Church in England took its firm stand against the papacy; and that this was its form when Zion rose to light and splendor from the dark night of ages. We remember the name of Cranmer,—Cranmer first, in many respects, among the reformers; that it was by his steady and unerring hand, that, under God, the pure Church of the Saviour was conducted through the agitating and distressing times of Henry VIII. We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God, for the sake of Cranmer, and his Church, conducted Henry, as 'by a hook in the nose,' and made him faithful to the Archbishop of Canterbury, when faithful to none else."
>
> "She [the Episcopal Church] is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare. We desire to see her what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other Churches in the conquests of redemption in an alienated world. We should even rejoice to see her who was first in the field, at the Reformation in England, first, also, in the field when the Son of God shall come to take to himself his great power," &c.

A truly splendid eulogium on our Church—and one which does credit to the candor, the benevolence, the superiority to prejudice, of the elevated mind that conceived it, and the honorable frankness which gave it public utterance. With the feelings of such a heart as that of the author of these paragraphs, we have, we can have, no controversy whatever—we rather desire to copy them more perfectly ourselves, and be taught more of the grand duty of love by an opponent who so nobly and so delightfully exemplifies it. We would only ask—if Episcopacy is to be found the "first" in the Church, at the second advent of the Son of man, is it probable that He left no Episcopacy in the Church when his first advent terminated?

ECCLESIASTICAL.

From the (Auburn) Gospel Messenger.

Mr. Editor,—As a lover of the Church, and one who feels a deep interest in her institutions, few things which have appeared in our journals have given me more pleasure than the resolutions of the Education and Missionary Society, which appeared in your paper of the 19th ult., because they distinctly prescribe the course which both the missionary and the parishes he serves are to pursue.

This was the more necessary, as not a few difficulties have occurred for the want of correct information on the subject between missionaries and the vestries of churches. The second of these resolutions will prevent much confusion arising from the splitting up of mission stations. It often happens that when two or three places form a station, and the congregation in one place begins to flourish, that a few individuals, (no doubt generally,) with the best intentions, become anxious for more ministerial services than they have enjoyed, and draw very sanguine conclusions as to the results. They separate from their connexion, assume responsibilities they are unable to meet, and often involve a clergyman in debts and difficulties. And instead of the interests of the Church being promoted they are seriously retarded. This resolution will, I trust, prevent this; because they now know that such a step will exclude them from any further participation in the mission funds.

The third resolution is also of great importance: there are but few parishes that I am acquainted with who enjoy the aid of those funds; who do not consider the stipend as given to *their* place exclusively, and not to *that place* as the *head of a mission station:* and hence they will not suffer, (in many instances,) and in others object to their missionary's preaching at any other place, except third services, week-day evenings, &c. The Board have wisely by this resolution reserved to themselves the right to say, through the Bishop, what portion of service shall be employed in building up and strengthening the weak places of our Zion; this will do away the wrong impression that the stipend is given to *them* as an *individual parish;* but to the missionary of the Church at their place, *as the head of a mission station.*

The fifth resolution also can have no other but a salutary effect; it surely is not right, at the caprice of individuals, under which they act, and from whence they draw a large portion of the support they receive, and where no more is asked than common courtesy demands; when that is violated, surely none will feel aggrieved if the Board withdraw the aid they had been accustomed to render.

But the sixth resolution is full to the point where all the error has arisen, and the difficulty which has followed; especially the latter clause of that resolution. I have known the manner in which the vestries of some parishes in which I have lived have made their contracts with their clergymen, and I have always observed they have reckoned on the stipend, paid by the Society in New-York, as so much *from them*, when in truth, in more than a few instances that have come under my knowledge, this is really almost all the *cash* the missionary receives during the year, the remainder being paid in goods, for which he is scarcely at liberty to ask the price, and for which he always has to pay rather more than most other persons. I therefore rejoice on behalf of the missionaries, that the Board has forbidden the continuance of a usage, not true in theory, and injurious in practice. It will enable them to devote such a portion of their time to the destitute places as may be necessary to build them up, and give them stability, and which service it is the object of these funds to provide for. And it will show the vestries of parishes, that they have no right to bargain upon that which was never designed exclusively *for them*, but for them in connexion with the country around them.

It is my impression that no man who receives a missionary stipend should, as the minister of a parish, devote more than three-fourths of his time on the Lord's day to that parish, the fourth at least should be employed in missionary labors. Again, parishes who have long enjoyed the aid of these funds, should now exert themselves to do without them, that others also may be assisted; the offerings for the Church will never be abundant, and as the parishes who have so long been favored with these funds will do so little (notwithstanding the urgent appeals made by the Committee) toward sustaining them, it will become imperative on the Board to apply them to those places which present the most extensive field for usefulness. Our missionaries I believe to be devoted, self-denying men. The result of this is before the world and the Church; but they must be sustained, or their energies will be cramped, their usefulness circumscribed, and the men themselves eventually destroyed. Let us all therefore come up to the help of the Lord, to the help of the Lord against the mighty. Let us all, in the unity of the spirit and the bond of peace, labor to promote and extend primitive piety and apostolic order, and the peace of God will fill our own hearts and minds; and the blessings of a sound faith and scriptural holiness will descend to our children. P. J.

DEVOTIONAL.

A correspondent, to whom we have been indebted for several original communications under the signature of "J. M. K.," sends us the following excellent selections:

CHERUBIM.

Gen. ii. 24. The passage here alluded to has long been a subject of ridicule among unbelievers. It may, perhaps, cease to be so, when the following particulars are duly weighed and considered.

1. There is no reason in the world for supposing the cherubim here mentioned to have been different from those described at large, as exhibited in vision to Ezekiel—figures of which were placed in the tabernacle and temple. Moses says, "God placed *cherubim*." The people for whom he wrote were perfectly well acquainted with the nature, form and design of them. The Prophet, upon beholding them in vision, declares, "I knew that they were *the cherubim*."

2. The words rendered in our translation, "A flaming sword turning every way," may, and, it is apprehended, ought to be rendered, "A devouring fire turning or rolling upon itself;" as the cherubim, which Ezekiel saw, are said to have stood in the midst of a fire "catching, or unfolding itself." The expressions are equivalent, and correspond exactly.

3. This body of *fire*, generally attended by and subsisting in a *cloud*, is styled, "The glory of the Lord;" and always accompanied the appearance of the cherubim.

4. The most ancient expositions left in the world, which are the two Jewish Targums, paraphase the verse thus: "And he thrust out the man, and caused the glory of his presence to dwell of old, at the east of the garden of Eden, above the two cherubim."

5. If such be the real import of the passage, and it relate only to the manifestation of the Divine presence, by its well-known symbol, above or between the cherubim, may we not fairly and reasonably conclude that the design of such manifestation, at the east of the garden of Eden, was the same as it was confessedly afterward in the tabernacle and temple; namely, to reveal the will of God for the conduct of his people; to accept the sacrifices offered to him; and favorably to regard the prefigurative atonement made "by the sprinkling of blood, without which there was (after the fall) no remission?" And all this was done to KEEP, OR PRESERVE, "the way to the tree of life," immortality being now the object of a new covenant, with other conditions. There were good reasons why our first parent should not be suffered, in the state to which he had reduced himself, "to put forth his hand, and take, and eat." The dispensation of Eden was at an end. Old sacraments were abolished, and new ones were to be instituted. In the spirit of repentance and faith the delinquents were to wait, "till one happier man should regain the blissful seat," and "open the kingdom of heaven to all believers;" HIMSELF THE TREE OF LIFE IN THE PARADISE OF God.—*Bishop Horne.*

AFFLICTION.

It is a serious thing to pray, and more especially to pray for a praying heart. It is often like signing the death-warrant of the very things we love the best. Doth any man say, "Lord, teach me to pray?" and is the petition offered in sincerity and honest simplicity? Then Jesus Christ says, "Yes; I will teach thee to pray." And down into the grave goes a beloved child, or away into heaven flies the beloved companion of his bosom, or sickness comes and withers his health, or the iron hand of adversity presses him down: and then the man knows what prayer means; and he can even bless the affliction which has quickened him to life and consciousness. And what if it be so? Who cannot afford to lose the whole world if he has for his friend, and companion, and portion, an all-sufficient God!

VARIETIES.

THE BOOK OF JASHER.

In Joshua x. 13, and 2 Samuel i. 18, mention is made of the book of Jasher. There is a work now in existence under this name, the history of which should be known. Its forgery has been lately exposed in a pamphlet by the Rev. Mr. Horne, of which we find the following account in an English review:

These pages are to form part of an appendix to a new edition to the indefatigable author's "Introduction to the Critical Study of the Holy Scriptures." A small impression of them has been thrown off, with the laudable design of putting the public on their guard against being imposed upon by a reprint of the literary forgery here exposed, which numbers of the clergy have been induced to purchase as an original publication, and a curious, if not authentic work. This book of Jasher was published by its author for two shillings and sixpence. The Bristol reprint has been sold at the modest charge of ten shillings, which was subsequently increased to a pound sterling!

The author of this clumsy forgery, was Jacob Ilive, a type-founder and printer, who carried on business in London between the years 1730 and 1763, in which last year he died. In Chalmers' Biographical Dictionary, the following notice is given of him. "Being not perfectly sound in his mind, he produced some strange works. In 1733, he published an oration, intending to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial. In this strange performance, the author unveils his deistical principles, and takes no small liberty with the sacred Scriptures, and especially with the character of Moses. Imboldened by this first adventure, he determined to become the public teacher of infidelity. For this purpose, he hired the use of Carpenters' Hall, where, for some time, he delivered his orations, which consisted chiefly of scraps from Tindal, and other similar writers."

Ilive published the book of Jasher in 1751, and notice was taken of it in the Monthly Review for December of that year, exposing its contemptible character and deistical design. "The whole," says the reviewer, in conclusion, "is so full of blunders, inconsistencies, and absurdities, that we think it beneath any further notice." A few specimens are given by Mr. Horne. It may be sufficient to mention, that Alcuin, the supposed translator, is made to refer to the University of Oxford, which was not founded by King Alfred, (the earliest date claimed for it,) till 82 years after Alcuin's decease; and to the paper upon which he wrote, 300 years before the art of making paper was introduced into Europe! Mr. Horne deserves the thanks of the religious public, for the complete exposure which he has furnished of this shameless forgery, by an almost superfluous exercise of learned pains.—*S. S. Journal.*

From the Barbadian.

FACTS WORTHY OF NOTICE.

It is a fact that excessive drinking is the principal cause of our parochial expenses. Of 143 inmates of a London parish workhouse, 105 had been reduced to that state by intemperance.

It is a fact that more than one-half of the madness in some of the lunatic asylums is occasioned by drinking. Of 495 patients admitted in four years in a lunatic asylum at Liverpool, 257 were known to have lost their reason by this vice.

It is a fact that of all who commit suicide in this country, one-half are the immediate or remote victims of ardent spirits. Four-fifths of all the crimes have been estimated to be committed under the excitement of liquor.

During the past year 32,636 were taken into custody in the suburbs of London alone, charged with intoxication.

It is a fact that the most atrocious robberies, and the most revolting murders, are planned and perpetrated under the influence of ardent spirits.

It is a fact that every drunkard, who ruins himself, his wife, and his children, is supported by the temperate members of the community, either by voluntary charity, or in the workhouse, the hospital, or the jail.

It is a fact that the annual expenditure of the nation in spirits alone is nearly 17,000,000*l*., the greater part of which is wrung from the scanty resources of the poor.

It is a fact that spirituous liquors neither promote strength of body, nor vigor of mind; that entire abstinence is the best preservative of health amid hardship and exposure, the inclemencies of the weather, and the vicissitudes of season.

It is a fact that some moderate spirit drinkers, who never are intoxicated, become the victims of many fatal diseases, of madness in its most appalling form, of premature and excruciating death.

It is a fact that habits of what has been deemed temperance, in the use of spirits, lead naturally to habits of intemperance; that temperate spirit drinkers are the chief promoters of drunkenness.

It is a fact that every moderate drinker may become an irreclaimable drunkard, while they who act upon the rule of the Temperance Society are saved from the temptation and danger which are inseparable from the most measured use of these exciting liquids.

It is a fact that if the whole community would adopt the principle of abstinence, and become members of the Temperance Society, the use of these poisonous articles would be exploded, the prevailing source of crime and misery would be exhausted, and a great moral reformation, under the blessing of God, would be effected.

AMERICAN GIPSIES.

Dr. Alexander Jones, of Mobile, Alabama, in a letter addressed to Professor Silliman of New-Haven, gives the following account of a colony of American Gipsies in Louisiana.

I see Prof. Griscom has translated from the "Revue Encyclopedique" an article on "Gipsies" for your Journal, in which he remarks that there are no "Gipsies" in America, or that "they have never appeared in America." In this the writer is mistaken. There is a colony of "Gipsies" on Biloxi Bay in Louisiana, who were brought over and colonized by the French at a very early period of the first settlement of that State. They are French "Gipsies," and speak the French language; they call themselves "Egyptians," or "Gipsies." The French call them indifferently "Egyptians," or "Bohemians."

What is remarkable, since their colonization in this country, they have lost the distinctive character of their idle and wandering habits. They are no longer strolling vagrants; but have, in the lapse of time, become in all respects like the other French settlers found in Louisiana. They appear equally polite, hospitable and intelligent. They also possess all the industry and enjoy all the ordinary comforts of settled life that belong to the French inhabitants generally.

The only striking difference between them is seen in their complexion and the color of their hair, which is much darker in the "Gipsies" than in the French population. Their hair is also coarser and straighter than that of the French.

Their intellectual vigor appears to be as great as that of any people. A young man of this colony received a collegiate education at Georgetown, D. C., and is residing in New-Orleans; and there are probably few men to be found in the United States of his age, whose knowledge and learning are more profound and varied than his. He is also a good and ready writer. The most of the foregoing facts were derived from an eminent and learned lawyer of Mobile, who speaks the French language fluently, and has travelled among and conversed familiarly with these "Gipsies."—*Connecticut Obs.*

From the (Auburn) Gospel Messenger.

DR. DUNCOMB AND FULGENTIO.

After the death of Bishop Atterbury the following anecdote was found in his own handwriting upon a blank leaf in his copy of Father Paul's history of the council of Trent.

When Dr. Duncomb was sick at Venice, Father Fulgentio, with whom he was in the strictest intimacy, visited him, and finding him under great uneasiness of mind as well as body, pressed him to disclose the reason of it, asking him among other things, whether any nobleman under his care had miscarried, or his bills of return had failed him, offering him in this latter case what credit he pleased at Venice. After many such questions and negative answers, Dr. Duncomb was at last prevailed with to own his uneasiness, and give this true account of it to the father. He said, he had often begged of God, that he might end his life where he might have an opportunity of receiving the blessed sacrament according to the rites and usages of the Church of England; that considering he spent his life in travelling chiefly through popish countries, this was a happiness he could never reasonably promise himself, and that his present despair of it in the dangerous condition he was in, was the true occasion of that dejection which Father Fulgentio observed in him. Upon this the father bid him be of good cheer; told him he had an Italian translation of the English Liturgy, and would come the next day with one or two more of his convent, and administer it to him in both kinds, and exactly according to the English usage: what he promised he performed. The next day Dr. Duncomb received it from his hands, who outliving his distemper and returning to England, told this story often to my Lord Hatton (Captain Hatton's father) about the year 1660-61, 62. This I had from Captain Hatton's mouth in the year 1696. Fr. Atterbury.

Oct. 21, 1706.

In March, 1708-9, I met Captain Hatton again, and put him in mind of this story, which I desired him to repeat, and he did it without varying in any circumstance but one only, viz. that Fulgentio did not actually administer the sacrament to Dr. Duncomb, the doctor refusing to accept a kindness of that dangerous nature, which might involve Fulgentio in trouble, unless he was in the utmost necessity; but recovering, from that time he made no use of Fulgentio's proffer. He added, that the father told Dr. Duncomb, that there were still in the convent seven or eight of father Paul's disciples, who met sometimes privately to receive the sacrament in both kinds.

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* P. 23, in the Christian Spectator.